THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 11. APRIL, 1898. No. 9

ALASKA.

"The [new] land of Havilah, where there is gold, and the gold of that land is good."—Gen. 2:12.

EIGHT months ago Alaska was, save to an adventurous few, almost a *terra incognita*, but the events of this *fin de siecle* time have crowded so rapidly on each other's heels that points unknown so short a time ago are now household words.

To-day the eyes of the world are on the gold-seeker, whose goal is the Yukon and its tributaries, but within the extensive boundaries of this unique domain every specialist can find a prolific field of research. Familiarity with this vast country in no way lessens its fascination. One visit but creates the desire for more, as the myriad attractions burst upon one.

From the reindeer of the far North to the mosquito of the Yukon flats, everything is on a mammoth scale, the guiding landmarks being grand mountains, volcanic peaks and magnificent glaciers. The snowy shaft of lofty Mt. St. Elias marks the southern point of the boundary line separating southeastern Alaska from the great region extending many hundred miles northward to the frozen ocean, known as Western Alaska.

From 1867 to 1890 a few men held the monopoly of the fur trade under lease from the government, and during the entire time took care that the impression should prevail that Alaska was good for naught save the production of fur-bearing animals.

But in the intervening years gold had been discovered; the eyes of an adventurous world could no longer be blinded, and since the spring of 1890, when the lease of the fur-seal islands passed to the control of the North American Commercial Company, the mining interests of the territory have largely increased and the population has grown with great rapidity.

Sitka, formerly the headquarters of the Russian government, is the capital of Alaska, the home of the governor, and is a garrison town, a United States ship at anchor being always an object of interest in the lovely bay. The metropolis of Alaska is Juneau. As a mining center it has grown in a few years to be a place of 2000 inhabitants. Here are enjoyed the luxuries of the electric light and a good system of water-works, as well as an abundant supply of saloons which are never closed through the year.

At Ft. Wrangel, which is but little

more than a native fishing settlement, the native Indian is seen in all his filth and wretchedness. Surrounded by his hordes of mangy dogs, fed from infancy on but little else than fish, and enveloped from cradle to grave in smells unbearable to the civilized nose, he seems not to live, only to exist, as do his dogs about him.

Not less than ten different denominations are caring for the religious interests of the country, and faithful missionaries are found from Point Barrows, jutting far within the Arctic Circle, to the most southern settlement. The little missions are sustained by the Episcopalian, Congregational, Swedish, Roman and Greek Catholic, Moravian, Baptist, Presbyterian and Quaker churches. To most visitors the chief attraction of Sitka is the extensive Presbyterian mission. It consists of living accommodations and school-rooms for one hundred and fifty Indian children, a church, the Sheldon-Jackson museum, Dr. Wilbur's hospital and nurses' training school, the Industrial school and several "model" cottages. The great contrast between this thrifty, cheerful mission and the "ranch" or native village is the best of object-lessons for one who would learn what this little company of missionaries is doing for that ignorant, degraded people.

At Juneau, besides the quaint log "Northern Light" Presbyterian church, there is a prosperous Presbyterian mission home for children, a Greek church; also a Catholic church and hospital.

At Ft. Wrangel two earnest missionaries are devoting themselves to the elevation of the natives, and the few bright, intelligent faces encountered are speaking witnesses of the miracle of the new birth, and testify to the transforming power of the gospel.

Nothing in all the history of missions surpasses in thrilling interest the story of old and new Metlakahtla.

Forty years ago William Duncan came from Scotland, and at the early age of twenty-one dedicated his life to the cause of raising from barbarism a race whose acts of cannibalism marked them as among the most savage people on the face of the earth. Nobly and persistently, in the face of dangers and difficulties, has he stuck to his purpose, until from the degradation of savagery this tribe of Indians has been brought to a high state of civilization. This attractive little community consists of about one thousand natives and two white men, Mr. Duncan and the doctor. Their houses are modern and neatly painted, and with their own hands have they built a fine large church, a school-house, various stores, a saw-mill and an extensive salmon canning establishment. No whisky, no tobacco, no gambling, no Sabbath work is allowed on the island, and that they may be more surely protected from these evils, no white person is permitted to settle among them.

Christian work in Alaska is only twenty years old, but the outlook is bright, and the day seems near when Christ shall reign in the hearts of the Alaskan people.

SUSAN C. BALLARD.

Springfield, Ohio.

ALASKAN FACTS.

THE name Alaska, suggested by Chas. Sumner, is from the aboriginal word Al-ak-shak and means "a great country."

When the sun sets in Alaska it is an hour high in Maine.

How remarkable are the providences

of God in the events of human life! As though in anticipation of a great influx of men to the almost inaccessible Klondike and other golden solitudes of Alaska, the scheme of introducing the Siberian reindeer into Alaska took possession of the mind of Dr. Sheldon Jackson only to be prosecuted with the indefatigable perseverance characteristic of this great civilizer of our Western and Arctic wilds. This patient, noble creature now enters prominently into human world history. With great qualities he has come to stay. A mighty century closes with the eyes of the world on the two extremes of the globe, the frozen Artics and the burning tropics, Alaska and Africa. Two noble animals, creatures of burden, products of the zone, stand forth prominently—the reindeer and the camel. In the Artics, no matter how great the facilities of transportation by steam and electricity, there will be points that can be reached only by this animal.

The Reindeer In the Twentieth Century.

Whatever else may be said of the United States, it is tremendously cosmopolitan. Just lately we received an importation of 537 reindeer, 114 immigrants to care for them as herders and drivers, consisting of 43 Lapps, 10 Finns and 15 Norwegians, with 19 women and 26 children, also 418 reindeer sledges, harness, and 4,000 bags of moss for the deer to eat. This unique shipload arrived and was transferred to the Pennsylvania railroad company with whom the government had a contract to transport them on stock cars to Seattle, Wash. We understand that the railroad allowed "stop-over" privileges if the deer needed a rest on the journey. This reindeer outfit is to be used in establishing transportation facilities for government supplies across Alaska from Cook's Inlet or Copper River to Dawson City. This was the first experience of the Pennsylvania railroad in shipping reindeer.

Few books reach the mining-camps of Alaska and fewer papers, as neither government carries anything but "first-class mail matter." But it was noticed in the passes last summer that nearly every man had a Bible with him and a number of copies of Shakespeare were seen.

The Tlingits are a picturesque people, but it is a wild beauty they put into their dress and into their baskets and boats. The most beautiful creation of a native race I have ever seen was one of these Tlingit girls. She was not more than seventeen, tall enough and lithe enough, with a complexion that was like one of those brown and transparent shadows in a Jouett portrait; wound about her shoulders was a blanket of colors that robbed the deepest tones from the grass and the sunset, and it fell gracefully in tassels about her limbs; a skirt of royal red hung above bead-wrought moccasins that seemed to touch the ground only for graceful poise; in her ears dangled half moons of brass; her eyes were as black as her hair, whiched copied the Madonnas in its parting. It was Sabbath afternoon; church bells were ringing, and under her arm was a Bible. She was moving along the path that skirts the coast at Wrangell, and rows of tall totem polls were grinning down at her; her destination was the quiet of that house of God, and its quiet was in her eyes. When I noticed her weighted lids and detected a devout clutching of the little Bible, I thought of the traditions of her race and wondered how she reconciled the two, for her very garb carried designs of the inherited religion.

The Tlingits.

The Noble Scenery.

Alaska is Switzerland over again, and more, says Dr. Field, for while Switzerland has the Alps, Alaska has its Alps, with the Pacific ocean thrown in. It is the combination of the boundless waters with the everlasting mountains that gives such grandeur to this western coast of North America. There has long been a tourist trip to Alaska. It has been pronounced one of the most interesting summer voyages that can be made in any seas.

It is all in quiet waters, except two or three bays which are quickly crossed; thousands of islands lock the coast, and much of the trip is in narrow straits glossy with calm. Many places on the route are so narrow that it is like a journey by river only the current is lacking.

One description covers the whole picture, but it is like a great canvas on which one never tires looking, finding always a new beauty in the detail. A vertical sweep of the eye shows below the waters at the mercy of gentle airs; their robins egg blue blends into shadows of green, where the rank undergrowth of vine and wild flowers grows to its edge. Above is a forest of firs, up up until a clean line of bare granite begins. This is like a velvet haze, and on it hang glaciers, feeding rivulets that dance down from ledge to ledge, making white spots where they show through the green, and all the while singing a joyous song to drown the full throated birds; and away above and back beyond, until they are lost in the clouds, are mountains and peaks of snow, illimitable and inspiring.—*Review of Reviews.*

There is serious work to be done in the Northwest territory—the making of a new world. The church of God cannot be too active or act too strongly or act too speedily for the exigency that has arisen in Alaska. What is done should be done at once. Every individual interested in the spread of the gospel and the evangelization of the masses of heathen, in caring for the flock of God scattered in a new section, should examine themselves and plan for larger contributions and greater self-denial in giving, that the treasury of their church may be filled up for just such an emergency.

Dr. Jackson reminds us that the heroic men and women who shut themselves out of the world and calmly face year after year a polar winter, who brave the fanaticism and superstition of ignorant and barbarous people, that they may carry to dark and wretched northern homes the light and joy of the gospel, deserve our sympathy and our daily prayer.

Their Secretary says, the mine being developed by the Woman's American Baptist Home Mission Society on Wood Island, Alaska, gives promise of surpassing in every way the wealth of the Klondike. The product of the mine is not expected to be sordid gold, but priceless souls. Already several jewels have been saved; others are seeking for the fullest light, professing to love the Saviour. Its capital is *unlimited.* The silver and gold are our Lord's.

CASSEYAH, A STORY OF ALASKA.

THE night was dark, the surf beat with terrible force upon the shores of Ft. Wrangel. In a low wooden communal house, on the broad platform well padded with the soft mosses used for beds in our Northwestern land, was stretched the form of an Alaskan woman. The dark eyes lighted, and a tender,

motherly love shone in them as they rested upon the little daughter who leaned against her and looked with wondering, childish gaze into the dying woman's face.

An older daughter, too; is there, and in the firelight many forms are seen. A woman approaches and speaks in the low guttural Tlingit; the children understand and cling yet closer and closer to the sick mother. The storm rages more fiercely and the thunder of the waves grows louder and louder. The moan of the dying is unheard in the warfare of the elements. The low door is wide open, the house fills with neighbors and relatives. A dark owl with croak of doom floats by, and the people with superstitious awe draw closer, for the owl is always a bad omen. It surely seems so now for the fluttering heartbeats have ceased, and the two little girls are left motherless.

The offices for the dead are performed and little Casseyah is taken to the home of the woman who was her mother's truest friend, to be carefully reared in all the culture and legend of a high caste Alaskan girl's life. She is the descendent of a long line of chiefs, renowned for courage and martial deeds. Many times have these ancestors repelled the attacks of the Russian invaders; if you doubt it, look at the totem poles and read the stories for yourself. There they stand, even to-day, in old and historic Ft. Wrangel and in close proximity to the monuments that mark the terminus of the survey of the Union telegraph lines which it was once thought would span the world. The wires were never strung. The Atlantic cable was at last a success.

The most important duty the foster mother has to perform is to secure a husband for the child. This matter is a momentous affair, involving great responsibility and must be settled immediately. It is made a very difficult and complicated matter, as the little Casseyah is not only a beautiful child, but is of such distinguished ancestry that ambitious mothers with perhaps less blue blood—or is it brown in Alaska?—desire a lift up the social ladder by allying their promising sons with this scion of a great family. The foster mother is made rich with gifts of furs, valuable and rare, and of jewelry—native and from the trader's stock as well. Many a thousand dollar sea otter has been exchanged for the ring set with the sparkling glass that it is hoped will adorn Casseyah's shapely hand. Blankets of every shade of color and wonderful treasures are brought from near and far.

At last "Prince Charming's" mother appears upon the scene. She is a stately and dignified Tsimpshean princess—that is, she is as stately and dignified as very much turned in toes will permit; but in a canoe this slight detraction is not noticeable. Her pedigree is quite as good as Casseyah's; her gifts far excel all that have been bestowed, and she proudly tells her friend—Casseyah's foster mother—that her son is the noblest, the bravest Unco in all Alaska, and, in proof of her statement, says that the "Boston" men call him "Abraham Lincoln," who these same authorities state is the greatest Unco in all the world. The foster mother listens with pleased attention; she carefully unfolds and admires the bright silk handkerchiefs, the high-heeled French kid shoes, the wonderful kid gloves, gifts for Casseyah, added to which there are numerous articles for her own use. Casseyah, too, admires. She is still a very young child—perhaps four or five years of age—but she will grow in time and be able to wear these wonderful things—among the rarest of the trader's stock. All the gifts

of previous suitors are returned; the retaining of these latest gifts cements the betrothal of Casseyah and the great Unco, chief of the powerful Tsimpsheans. The fact that he is old enough to be the child's father is of no moment.

The years go by—the long, sunny days of summer, when the glow of the evening sunset mingles with the morning's brilliance; the short, dreary winter days passing one after the other—until at last the great day, so long looked for, draws near. The mother has found Casseyah very peculiar in disposition; she has refused to wear the shoes or the gloves, or to tie the brilliant hued handkerchief over the beautiful glossy black hair. She has even been guilty of thinking a little for herself—a thing no Alaskan child is permitted to do; the parents' word is law. She has, indeed, been so very bad, so totally depraved, that on many occasions she has said she *will not marry Abraham Lincoln.* The mother is grieved with her, is ashamed of her defiance of parental authority, but is firm and insists that she will be compelled to do as she is directed; that she has been betrothed for years, and that such a scandal had never occurred in the annals of Alaskan history. Casseyah is only a child of twelve years, but all the fierce blood of her ancestors riots through her veins—she will not be coerced. The mother angrily asks *why* she will not marry this great man. Defiantly she replies, because she does not love him! because she will not, *will not ever* love him! will ever and ever hate him!!

"What makes you hate him?" persists the mother; and with the logic of womanhood the girl replies, "*Because she does;* that is why!" They see the purpose of self-destruction in the childish face—for the poor girl knows that death alone can free her from this hateful marriage. With the instinct of her race her mind dwells upon suicide; if left to herself she will surely accomplish it; but she is not left to herself; not for a moment is the vigilance relaxed.

The fateful day has come at last. Ft. Wrangel bay is full of gaily decked canvas. The Tlingit and Tsimpshean tribes have gathered from Yakutat, under the shadow of hoary Mt. St. Elias on the north, down to Cape Fox on the south. The great potlach is all ready to begin. The feast is spread and the poor little child is married with all the pomp of barbaric Alaskan custom. No one minds her silence and despair, no one except, perhaps, the husband, notes the sullen indifference in the brown face—all are too much interested in the great potlach and the revelry of the occasion. An old aunt who has been her guard sits close by her, and when the hour for departure arrives announces that she will accompany the unwilling bride.

A terrible scene takes place. Casseyah has refused to go. Her husband, who must have had some of the characteristics of his noble namesake, pleads long and earnestly. She tells him she hates him, she always has, she will not go with him; that she did not wish to marry him; her mother compelled her to do so.

He has never heard of such a case; he has had no opportunity of knowing her mind regarding him, for the only communication between lovers in the days of long ago was that of eyes—they sometimes do efficient service yet, I have heard. Murmurings of anger arise. His friends assert that the only way to wipe out the insult is to declare war, and it would soon have been precipitated had not the old aunt again told Casseyah that she would go with her, and whispered in her ear a promise that lighted somewhat the face of the little bride. When the new home was reached the aunt ministered to her charge in every

way affection could dictate. At her suggestion a section of the big house was made pleasing and set apart for the bride and the aunt.

The husband hoped that time would overcome the dislike in the heart of Casseyah. Meantime he was content that she was an inmate of his home.

One day there came a visitor to the house who told a wonderful story of the "Boston" people who had come and opened a school for Alaskan women, where they were to be trained and made in every way like the "Boston" women, themselves. Casseyah and her aunt drank in the story; the way of escape that the aunt had whispered on the wedding day was no longer a possibility; it was a certainty.

The husband was about to go on a hunting expedition to secure needed supplies of food, and departed soon after.

There had been no relenting and no leave-taking on the bride's part. All the loving declarations were received in silence, and in his canoe the man no doubt meditated sadly on the strange perversity of his bride.

So soon as the hunting party had gone the wife and aunt launched their canoe and headed its prow toward Ft. Simpson, where this wonderful school was located. The stranger, in telling of the school had said that these wonderful people gladly received all the oppressed and were not afraid of witches, but rescued and protected even that terrible creature—the condemned witch.

These two lone women were buoyed with the hope that if they could but reach this asylum they would be cared for and protected. Many long miles of rough ocean intervened, but still they pressed on and on. Often frightened by the sound of some native craft, they would paddle to the beach, lift their canoe out of sight, and from the screen of forest or rock watch until the danger passed. They knew not of a God nor of a Saviour's protecting love, for these were the days when thick darkness covered the land and gross darkness the people of Alaska. Can you, my Christian friend, realize what it would be to have the sweet privilege of prayer eliminated from your life?

The lonely women knew full well that pursuit would follow the discovery of their prolonged absence, and they also knew that severe punishment would be meted to the offenders if once captured. Even the love and kindness of chief "Abraham" could not prevent the retaliation of such a great insult to himself, his tribe, and all his people. Fear lent strength to the arms of the old aunt and the young girl, and the native and instinctive shrewdness of the Alaskan Tlingit aided them in their flight. At last the goal was reached and the wanderers were admitted to that asylum of all oppressed native people—the *mission* school.

The missionary listened to the story. Alas! many were the stories of distress that had been poured into his ears—stories of sorrow oft and also stories of shame; but this was different from them all—the child wife fleeing from a husband she had been forced to take by the customs of her people, a wife but in name and that only by the law of the savage. He looked at the pleading eyes and asked her to think better of it. This husband of hers was not an unkind man from the admissions they had made. The missionary would protect her and marry her by the law of the Christian when her husband came. But all entreaties were met by the reply of dissent, "klake! klake!" (never, never). Die she could, die she would, rather than be subjected to such a fate.

Before long the husband came with a great retinue, having discovered her hid-

ing place. Earnestly he pleaded with the aunt, for the girl-wife refused to even see him. It was in vain; he returned to his home, desolate indeed, and not long afterward his death occurred.

Casseyah is bright, and the gospel story is told and sung daily and hourly in the Ft. Simpson mission. It is the old, old story, ever new, ever sweet. The savage heart is touched, and the Saviour comes to dwell in one more creature, making her a power for good among her own people and among all who have ever known her.

A Christian native young man, a graduate of a mission, came to Ft. Simpson mission to do some needed work. He saw the bright Casseyah, and, as she naively tells you, she "liked always to see him, even the first time."

The American flag waves over Alaska and its power is known and felt everywhere. Native warfare is discouraged and when the pioneer missionary has opened the first mission at Ft. Wrangel, Casseyah is transferred to her native town and is put into the school. The interesting Ft. Simpson youth finds that Ft. Wrangel is a very desirable place for business, and Casseyah smiles and blushes, too, as Mrs. McFarland asks her if she wishes to receive the attentions of this young man. "Ah! Ah!" (yes, yes), she replies, and in time a Christian marriage ceremony—the first in American Alaska among the native population—is celebrated, and the young people, one in hope, faith, and doctrine, leave the sheltering arms of the Ft. Wrangel mission, and are commissioned by the Board of Home Missions to carry the gospel to their own people. Old customs are given up, old superstitions are things of the past, and the self-sacrifice and devotion of these two native converts are told and sung round many a camp fire and in many an Alaskan village. The neat, tidy Christian home is a light set upon a hill; the savage sister looks and imitates; Christian life has entered into many of of the homes and the years go on and on. Two bright little boys have blessed the household and play about the door, and then death comes to the husband and father while bravely doing his duty assisting a teacher appointed by the Government to locate a new station and open a new work. They launch their canoe, but until the sea gives up its dead the story of their fate will never be known. They went down and no trace of them has ever been found. Searching parties looked and looked in vain; the anxious wife waited and watched, hoped and despaired, and when the strongest of the brave men told her that their search was vain, she gathered her fatherless boys close to her and prayed as only the widow can pray. The sisters of her race to whom she has ministered so often watch by her, and for hours they fear her life, too, is slipping away. In the early hours of the bleak January morning a baby's wail is heard—a weak wail—and a puny little life is launched prematurely upon the ocean of earthly time. With the wail, the thunder of the great Pacific in its resistless power forces itself upon the widow's ears, and the spark of consciousness which the baby's wail had awakened dies away again, for the mother seems to hear, amid the thunders of the surf, the husband's dying moan.

Weeks and months pass by; a little strength has come to the mother, and she is transferred to another station, less fraught with sad memories. Here her gentle, beautiful Christian character has developed and has been an inspiration to teachers and pupils. Still she labors for her people with the childlike faith so simple and so Christ like.

No one is more beloved or respected

in the bounds of our great and beautiful Alaska than Casseyah, the first native missionary.

Did not God work out his most wonderful purposes in the events of this Alaskan woman's life?—*Home Mission Monthly.*

WOMAN AND THE CHURCH.

Address of Rev. J. A. Cosby before Chicago Presbyterial W. M. S. at Wheatland, Ill., Oct. 7th. '97. Published by request of society:

One of the most important discoveries of these last days is "the new woman." We have read about her, have heard of her, and some of us have seen her. But there is more than one kind of new woman, and it is of the *ideal* one I would speak. For myself I wish to say I have no special admiration for womanish men or for mannish women, but I take off my hat to the ideal new woman.

Who is she? Not she in short hair, who, with a long tongue, is everlastingly declaiming against the tyranny of men and the subjection of women. Not she who dresses like a man and grieves because she is not of the masculine gender. Not she who belongs to "the big four hundred," whose time is occupied with balls, theatricals, clubs, secret societies, and "swell" receptions. Not she who thinks the Bible "awfully dry" and religion "too utterly tame." Not she who has little sympathy for struggling humanity, but a great deal of affection to lavish on poodle dogs.

Who is she? It is she into whose life has come the Christ; in whose heart of hearts Jesus is enthroned; whose ears listen for whisperings from the skies; whose eyes look sadly yet hopefully upon the world's white harvest fields; whose feet are willing to go anywhere for the Redeemer; who, in spite of disparagement from her own and the opposite sex, will, like Mary of Bethany, do what she can for her Lord.

The Christian new woman has forged to the front and will march side by side with man in a mighty effort to regenerate, purify, and uplift humanity. Deborah will go out with Barak for the overthrow of the Siseras that oppose the kingdom of God.

The new woman in the church, consecrated, spirit-filled, enthusiastic—this is the ideal, and may her number increase!

Socrates thanked God daily, it it said, that he had been born neither a beast nor a woman. This was either because with him marriage was a failure, or his ignorance of woman's God-given place and power.

Some man wrote, "There are three things that are very unreliable—fortune, wind and woman," and quite likely he was a rejected and unworthy lover.

A Spaniard coined this proverb: "It is easy to drive the devil into a woman but hard to drive him out." He doubtless was suffering from disappointment. It was the Christian poet Milton who called woman "God's last best gift to man." The Persians have a proverb declaring second thoughts best inasmuch as God first made man, then smiled, and as an afterthought, made woman. I do not believe the creation of woman was a second thought with God, but that the creation of man male and female was one great thought from all eternity.

By opening your Bible at Genesis 1:26 you will see that "God said, Let us make *man* in our image—and let *them* have dominion over the fish of the sea, etc." "Man" is a generic term here and includes woman. We need to observe also that they were given joint dominion.

We are beginning to accord to woman in the closing years of the nineteenth century the place she deserves, the place out of which she has been kept already too long.

The subject you have assigned me, "*Woman and the Church*," is an excellent one. It has to do with excellent things—woman the crown of God's creation; woman, "the being of light that scatters celestial roses wherever we stray:" and the church, the light house of the world, the conservator and disseminator of Gospel truth, the body and bride of Christ, purchased by His own precious blood.

In speaking upon this topic, I desire to consider *First, Woman's Place in the Church; Second, Woman's Power in the Church.*

We are on dangerous ground when we presume to define the sphere of woman. Some persons claim that it begins and ends in the home. Others are willing to place no barriers in her way and let her go wherever she can, and that means *everywhere.* Some declare she has no place in politics and should have none, while others, of whom I am one, would put the ballot in her hand and give her a chance to smite to the death the deadly, devilish, damning serpent of Rum. We all agree that woman is queen in the home, that this is her throne, her greatest field for work in moulding character, in shaping the destinies of men and nations. But let us not keep her there and say, "Thus far shalt thou go and no farther."

I am somewhat in sympathty with that anonymous poem which says:

"They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth
Without a woman in it."

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But I wish to speak particularly of her *place* in the church. Here again we come upon debatable ground. Theologians have differed and still differ and will continue to differ about woman's place in the church.

Paul is quoted both by the friends and opponents of women; but he certainly cannot be on both sides. It is my opinion that he has been misinterpreted and misunderstood, and that he gave woman a place in the church and its work that was no unimportant and insignificant one.

It is true Paul writes to the church at Cornith, "Let your women keep silence in the churches, for it is not permitted unto them to speak, etc." 1 Cor. 14:34. Now, if I believed that Paul meant what some say he meant, I would not call upon a woman in my church to pray or to say a word for Christ. I would gracefully submit and not say that Paul was an old bachelor, a crank, and an opponent of woman.

The explanation is not difficult. Such were the customs in Corinth, such the condition of woman then, that it would have been very improper for a woman to speak in the church.

In India today and in most heathen countries woman is nothing more than a slave; she is in subjection. The men and women meet separately for worship. One of our missionaries who returned from India says that a young lady who appears on the street with a young man unattended is not considered to have a good character.

The Greek word translated "keep silence" is "laleo" and means "to make a disturbance and contention." What Paul says is, "Do not let the women lall, lall, lall. Why, "it would be a shame for a *man* to do that *now*," says Dr. Wayland Hoyt.

Paul must not contradict Paul and he says (1 Cor. 11:5,6), "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." That is, she can pray, can prophesy in the church, but should do it with her head covered, according to the custom, in decent fashion.

There is something to be learned as to woman's position and work in the church from the word "*prophesy*." Joel the prophet foretold that, in the last days when God's Spirit should be poured out, the sons and daughters should *prophesy*. Joel 2:30. This was fulfilled at pentecost, Acts 2:1-4, and we read "They were all filled with the Holy Ghost and with other tongues, etc."—men and women both. In Acts 1:14 we learn that the apostles and disciples and *women* were all gathered together with one accord in prayer, and do you suppose the men did all the praying? They *all* prayed for the Holy Ghost and were *all* filled and the sons and *daughters* prophesied. What is it to "prophesy?" Not necessarily and only "to foretell future events," but "to teach," "to publish good news," etc. It is clearly explained in 1 Cor. 14:3: "He that prophesieth speaketh unto men to edification, exhortation and comfort." To "prophesy" is therefore, to teach, to preach, to comfort, to exhort. In Acts 21:9 Philip's four virgin daughters are said to "*prophesy*." If Paul had been opposed to women teaching and speaking in the church, why did he not oppose its being done at Caesarea?

In Rom. 1:16 Paul mentions Phebe, a "servant of the church at Cenchrea." The Greek word if properly translated would be "deaconess." The same word "*diakonon*" is used in Acts 6:1 where we are told the seven deacons were chosen. Paul uses the same word in Acts 20:24 in speaking of his "ministry." Prof. George P. Fisher says, "Deaconesses in the church continued until the twelfth century."

Now, I am unable to go as far as some and say that women should be ordained and become pastors of churches. None of our Lord's twelve apostles were women and we have no record in the New Testament Scriptures that women were ordained as preachers or given ecclesiastical power over men. But women will preach, will prophesy, will proclaim the glad tidings of salvation without the laying on of the hands of presbytery or bishop.

Mrs. Ingalls went to Burmah as a missionary years ago, and after leading some of the women to Christ, and instructing them in the Word of God, she went out among the villages telling to all the story of Jesus and His love where it had never been heard. She would stand in her tent door, proclaim the glad tidings and invite the people to the Saviour. In this country some fault was found with her on this account, and it was said she was assuming too much authority; she was preaching.

When she returned on her vacation, she was called before the Missionary Board in Boston and asked if it was true she had been preaching. She related to them her methods of work in reaching and saving the heathen and said, "If this is preaching, it is true." When asked if she had been ordained to preach, she replied, "No, but I was *fore-ordained* to preach."

When our Master stood on Olivet's brow, as He was about to bid goodbye to earth, and said, "Go, preach the Gospel to every creature," did He mean for men only to preach?

When the infant Jesus was brought into the temple, Simeon and Anna, the man and woman, both rejoiced and praised God, and it is said of Anna, "she gave thanks to the Lord and spake of Him to all them that looked for redemption in Jerusalem." She was the first evangelist, and was she out of place and did she overstep the bounds of decency and good order?

It was to a woman by Sychar's well that Jesus first revealed His messiahship. It was a woman, Mary Magdalene, who first proclaimed the glad message, "Jesus is risen." It was a woman, Priscilla, who taught in a theological seminary; at least she instructed Apollos, who was eloquent and mighty in the scriptures. It was a woman, Miriam, the sister of Moses, who led the song of triumph at the Red Sea. It was a woman, Huldah, the prophetess, who received from the Lord the word to speak to King and priest. II Kings, 22:14.

20. It was a woman, Deborah judge, prophetess and general, who encouraged a cowardly man and helped him to win a glorious victory for God and Israel. It was a woman, Hannah the praying mother, who trained for God and usefulness Samuel, the first and greatest judge of Israel. It was a woman, Lydia, who was the first convert to Christianity in Europe. It was a woman, Dorcas, full of good works and alms deeds, whose death set all Joppa mourning. It was a woman, Mary, of Bethany, who broke an alabaster box of ointment upon the head of Jesus, she who sat a humble and loving learner at His feet. Certainly the Scriptures give to woman an important place in the church and her work.

The Revised Version of the Bible thus translates Ps. 6,8:11: "The Lord gave the word; the women that publish it are a great host." Dr. Pierson thinks this verse the most remarkable text in Scripture, forecasting woman's work in our times. It is only in recent years woman has begun to take the place Jesus, we think, meant for her in the New Testament church.

Less than fifty years ago the first women's society for the spread of the Gospel was organized in England, and less than forty years ago in America.

There was no Y. M. C. A. forty years ago. No W. C. T. U. twenty-five years ago. No Y. P. S. C. E. twenty years ago. It is not very long since our church sent its first lady missionaries to India and Egypt, and quite recently that women have been employed in city mission work in this country. I thank God that the day has come for the Christian new woman. Let me speak now, of.

II. WOMAN'S POWER IN THE CHURCH.

It will not come as information to you when I say that the large majority of the membership of our churches is to be credited to woman's side. A few years ago—1892—an effort was made in our own denomination to ascertain the proportion of males to females in the membership, and while many congregations failed to report the statistics gathered showed at least that three-fifths were females. The year book of the Congregational church for 1896 reports 195,587 more females than males, and on this basis two-thirds are of the feminine gender. It is safe to say that in the church of Christ at large there are two women to one man. They are in the majority at nearly all our] church services and prayer-meetings. The majority of teachers in our Sabbath schools are women, just as in our public schools, only the proportion is greater. Out of the 390,000 school teachers in the United States, 260,000 are women. Woman is certain to exert a powerful influence in the church from the fact that she is in the majority; she does most of the work. When we concede (as we do) that her brain is the equal of man's, she must be a power. Wm. E. Channing once expressed the wish that woman had more brains, while he should have desired that she had more opportunities to use what she has.

To get an idea of woman's power in the church, you need but call the roll of the women of Scripture—Miriam, Esther, Jochebed, Hannah, Huldah, Deborah, Dorcas, Priscilla, Anna, Phebe, Lydia, Joanna, Susanna, Martha and the three Marys. Paul speaks appreciatingly of "those women who labored with me in the gospel."

Then think of the women in all ages since the Christ was born who have been telling the story of woman's emancipator, woman's friend. Emily Judson, Phoebe Palmer, Mrs. Booth, Hannah Whitall Smith, Harriet Beecher Stowe, Frances E. Willard—these are names that will never die.

It was said by the Romans that Christianity was a religion for women, and so it is. "That which controls the heart of woman controls the heart of history."

Can you measure the power of the Christian mother? John Quincy Adams said, "All that is good in me I owe to my mother," and much the same sentiment was expressed by Abraham Lincoln. Dr. Potts on one occasion asked all the students of Princeton theological seminary who had praying mothers to rise, and nearly every one of the one hundred and fifty rose to his feet. I desire here to bear testimony to the influence over my own life of a Christian mother and sister. They wept and prayed over the sins of my youth, they pointed me to the Saviour, they made sacrifices that I might get an education, they inspired me to be somebody and something in the world, and but for them I would not be in the Gospel ministry I do not say these things because they are dead and gone; for I said them when they when they were yet alive; and "may my right hand forget her cunning and my tongue cleave to the roof of my mouth," if I ever cease to appreciate what they did for me! Oh, I wish I could make you mothers feel the greatness of your responsibility, the unlimited power of your influence, the magnificence of your opportunity. The Christian mother, wife, sister, does not realize her power in influencing others toward the good, and I wish to whisper in your ears, my sisters, that if you consecrate yourselves fully to Christ eternity only can measure your power. You can make the church of the future what you will. If the young men and boys are won to Christ and the church *you* must largely win them. The *masses*—the great unchurched masses—will never be reached unless we all, unless you, my dear sisters, go after them, sympathize with them, and attract them to the incomparable Christ.

It is yours to repeat the Story of Calvary in the haunts of poverty and vice. yours to guide the feet of little children in the way of God's commandments; yours to feed the hungry, clothe the poor, shelter the orphan, nurse the sick and dying. It is your mission, as Frances E. Williard says, "to make the world more homelike, to evermore point man and woman, boy and girl, to a wide-armed cross on a lonely hill-side and repeat with mother ly tones 'and I, if I be lifted up from the earth will draw all men unto me'."

I wish to speak particularly of the power of the

women of our United Presbyterian church of North America. It was my privilege in 1893, to look in upon the meeting of the Women's General Missionary Society in Omaha and ever since I have been enthusiastic over the work of the women of our beloved Zion.

That year your "Thank-offering amounted to $37,027.80 and still there was no decrease in your regular contributions but an actual increase of over $2000. In the ten years of the "Thank-offering" $130,709.71 have been raised. I am reliably informed that this feature of our women's work surpasses what other larger and wealthier denominations are doing.

In the past eleven years since 1886, the women of our church have raised and expended in God's work $422,073 21 and adding the "Thank-offerings," a grand total of $572,780.92. The receipts last year—1897—as reported at Indianola, Iowa, convention were $61,696.33, and with the Thank-offering added $79,581.36.

The women of our church are supporting in the foreign field 31 lady missionaries, besides doing other work medical and educational. They support 18 workers in this country in the home field; in fact, they support the entire force of unmarried lady missionaries at home and abroad. The work of the medical missionaries in Egypt and India, also the work among the Warm Springs Indians, is supported by our women. Besides they aid in the support of the work among the Freedmen in the South and are helping to build parsonages in our mission ffelds. One striking thing in the reports of our "Women's Board" is that none of the departments report deficits at the end of the year, but money ahead. All honor to the earnest women of the United Presbyterian church.

A few years ago in the General Assembly of the Presbyterian church, after the reports on gifts and legacies had been read, showing that large sums had been raised by the women and that the amount from legacies was large, some wag moved a vote of thanks to the *dead men* and *live women* of the church. Such a motion would not be out of order in some of our own Assemblies And yet with all our good women have done, more might have been accomplished. Out of the more than 50,000 women of our denomination only about 16000 are enrolled as members of the missionary societies, 291 congregations having no organizations in the interest of missions.

And now, in closing, let me say to you, my sisters in Christ, that heaven and earth call in thunder tones for the consecration of the women of all our churches to the work of Christ. Jesus wants your hands and feet and voices and hearts and brains and pens and purses dedicated to Him. The lonely graves of your sisters buried on the sandy plains of India and in the valley of the Nile call loudly for your service. The whitening harvest fields of earth wave and sigh for your sickles. By the numerous avenues of usefulness opening up before you, by the homes of poverty and wretchedness where lonely hearts pine for "the sunshine of a woman's face and the music of a woman's voice," by the orphan children and those worse than orphans that need your instruction in things divine by the God-dishonoring, soul-destroying, heaven-depopulating, hell-filling saloon where your husbands, sons and brothers may be ruined, by the tapestried dens of the Magdalens of society where young girls are robbed of their purity and young men of their honor, by the wondrous sacrifice of Jesus Christ for you and your sex and His exaltation of womanhood, yea, by the awful reckonings of the great day of Judgment the crowns of glory that never fade and the lake of fire that ever burns, I beseech you to consecrate your womanly powers to the Son of God. Let your motto be the noble ensign of "The King's Daughters:" "Look up, not down; look forward, not back; look out, not in; and lend a hand." Some one says, "Looking up means trust in God, looking forward means hope; looking out means feeling the sorrows of others forgetting your own, and lending a hand means love in action." Therefore, oh woman, look up, not down; look forward, not back; look out not in and lend a hand—yes, two hands.

"Oh, if now woman would lift her noble wand she bore
In paradise so transcendent, and which she still wears,
Half hidden though not powerless, and again
Wave its magic power o'er pilgrim man;
How would she win him from apostasy
Lure back the world from its dim path of woe,
And open a new Eden on our years."

CITY MISSIONS.

The following reports have been made to Mrs. H. C. Campbell, corresponding secretary of Home Missions:

DENVER, COL.

The work has never been more encouraging, nor the outlook brighter than at the present time. Assisted by Miss Little we have made 210 visits, of which number 125 were made by Miss Little and 85 by myself. Of my calls, 15 or more were upon sick ones where from one to three hours were spent. In addition to the calling I attended 41 meetings during the month. Of these 14

were the regular preaching and prayer-meeting services, and the remainder were with the children or young people, for their development along spiritual lines. Much time is necessarily spent in such work and with good results.

In this community there are comparatively few homes of the very poor, or of the lower classes; but there is an appalling lack of spirituality in almost all the homes, and this tone or sentiment of worldliness, irreverence and Sabbath desecration is the greatest enemy of our work. During the last few months there has been a spiritual awakening among the young people in this community, which we hope is but the beginning of a rich harvest of souls. Fourteen of these boys and girls have united with our church and are giving promise of useful and consecrated lives. There are many others who are becoming interested in our church and its religious services, and we hope soon to reach still others, of whom we are learning, whose homes are in this vicinity.

I hope that in all your meetings, as well as in private, you will not fail to pray that God's richest blessing may attend our labors in this portion of the vineyard, and that His name may be glorified in the lives of these young people.

ELIZABETH CAMPBELL.

AURORA ILL.

I have made durlng this month 126 calls; total number in the four months I have been in Aurora, 721. Have attended 19 Sabbath services, and been present at all the mid-week meetings during the month and one missionary meeting; also led one mid-week prayer-meeting, and one young people's meeting. I assisted the missionary ladies two afternoons with sewing that was being done for a destitute family, which enables four children to attend Sabbath-school. We have distributed clothing to six destitute families; also considerable religious literature where we hope it will do much good. We have been encouraged by the addition of a number of new pupils to the Sabbath-school and also by the return of some old ones. Since our last report, our hearts were made glad by a family connecting themselves with the church and receiving the ordinance of baptism. They are also regular in all the church services.

The largest attendance at Sabbath-school was 154; the least, 124, the weather being very unfavorable for the children to attend.

We shall ever remember the good people of "Aurora," and my prayer is that heaven's richest blessing may rest upon them, and many be brought into the fold of Jesus Christ.

MATTIE THOMPSON.

ALAMEDA, CAL.

The new year has opened quite encouragingly for us in Alameda. The attendance at both morning and evening services is better. The Sabbath-school has almost doubled in regular attendance from that of one year ago. Two new classes have been formed and the new teachers seem quite interested in the work.

I have organized a sewing class during the last month, to which the children bring their own work. Beginners are hemming handkerchiefs, towels and aprons; the more advanced are engaged in making dresses for themselves. The parents heartily approve of the school and are willing to pay for the lessons. Crocheting and knitting will also be taught. You will remember I had a sewing school in Oakland, but the reason I did not organize one here last year was that I felt I could not spare the time for the sewing.

The younger members of our senior society are also taking a more active

part than formerly. Our monthly missionary meeting was also quite interesting last month; subject, "Our New Missionaries," followed by reports of the convention in India. All seemed specially interested; so altogether we have renewed reason to thank God for His goodness to us as a church in this hard and trying field.

I made 112 calls last month, several of these were among the very poor of our community, who naturally look to us for help. I do not know that in any one month I ever heard so many pitiful tales. Almost without an exception their poverty and misery is the result of drunken husbands.

Shortly before Christmas death entered one home and removed the husband, a father of five children, but while our hearts went out in sympathy to the widow and orphans, we could not but think within ourselves that they would be better off. Imagine my horror then when one evening, on going into that home, I found the mother sitting by the table in a drunken stupor, the youngest child clinging to her skirts and asking her to kiss him, and the oldest child of 8 years, crying in a corner of the room. I did what I could for them that evening, but made up my mind she was not a capable person to have care of her children. Talking with her afterwards about it, she said that she was sorry, but that her doctor had told her she would have to drink whisky to keep up her strength, and that not being accustomed to it, it had gone to her head. She promised she would never touch it again and asked me not to take the children from her. I promised only on the condition that I never again found her under the influence of liquor.

May the blessing of God continue to rest upon our labors through the coming months and to His name shall be all the praise. HELEN CURRIE.

MISSIONARY CORRESPONDENCE.

India.

IN CAMP GUJRANWALA DISTRICT,
Jan. 18, 1898.

DEAR MAGAZINE:—

Enclosed please find an article from the Indian Witness, which represents the other side of the doll question that has been thoroughly discussed in our Indian papers. That article in your December number only represents one side of this question. The circumstances were much the same, the dolls in both cases being given to Hindus. There is no fear of their being worshipped by Mohammedan or Christian girls. And as to the danger of their supplanting the hideous idols in the Hindoo temples, we have very little fear, but would regard it as a blessed reform in morals, and æsthetics if we could so replace their idols with things so harmless and beautiful. Having brought out 150 dolls for distribution to the non Christian children in our two Hospitals, I have a special interest in this question as well as the kind donors. And we shall watch with interest the practical results. So please give this article a place in your Magazine as soon as possible.

CYNTHIA E. WILSON.

THOSE DOLLS.

"I shall never forget the giving of doll prizes, at the closing of a school-year during my work at Naini Tal.

"The last day had arrived and sitting on the floor of the school-room were about sixty girls. Twenty of this number were Christian girls, the others came from homes where the father and mother ignorantly worshipped the goddess Naini Devi, whose shrine is in a lovely spot by the beautiful Tal.

"Hymns and bhajans were sung, and several girls from fourth classes had said "their pieces," and had received the "well done" from the ladies present; then came the important moment of prize giving. This year we had nothing but dolls. These had been sent by a band of young ladies of Moraira, N. Y., and were beautiful dolls, beautifully dressed. One little girl much below the other girls in the commonest kind of sense, and inferior to her two bright sisters in good looks and nice dresses, came forward to receive her doll. It was one of the best, and she had a claim to it, for she had been to school every day of the school-season. When the doll was presented to her she did not take it but stood transfixed with eyes upon it. The lady said, "Take your doll, Lachmi," but she did not move nor take her eyes from off the doll. The doll was then put into her arms. Looking into the lady's face, she asked, "Is this *my* doll?" the lady said, "Yes, this is *your* doll." Again she said, "All my own dollie?" She was told it was *all her own*. Gazing at the doll for a moment, she started to go to her seat, then turned quickly and with the brightest face she ever wore, said "salam, sahiba salam." Holding the doll high so that all might see it, she said, "My doll, my lovely dollie." Again she looked into dollie's face, kissed it, caressed it, pressed it to her heart, talked to it, and laughed with unchecked joy, oblivious to everything about her, and filled with the fullness of satisfaction.

"Poor little half-witted Lachmi, she had never before this owned a doll. This was her first treasure, and called out all the love her pent up heart had to give. Often after this, she would hail me in the streets, to tell me something about her doll; and for months she kept it until it was worn out with caresses and love. One doll made a poor forlorn little girl happy for months. Was it not worth the price paid, and the long journey from the Home Land. What would we do if there were no dolls? What would tired, hard-worked mothers of all Christendom say if a fiat should go forth—let dolls cease to be? Mothers have said and do say, What a blessing the dolls are to me. While the girls play with their dolls the mother can rest; while they dress and undress their dolls, they learn to do the same thing for themselves; while they sew and make their dolls' clothes, they learn to make their own. I knew a little girl who took great care to keep the bed-rooms of her doll's house neat and tidy, and when she became a larger girl she knew how to take care of her own room. The doll is a great educator, and has been the assistant teacher in the nursery for many years. Give the doll a chance in India, give the little heathen girl a doll; it will not harm her but make her better."

MRS. L. H. M.

CAMP KIT ADIA,
Dec. 9, 1897.

DEAR FRIENDS:—I am beginning my letter under difficulties. There are at this moment some twenty women and children sitting here in the tent, and Miss Morrison is teaching them the 100th psalm, and though I try to shut my ears to the noise I can't help hearing every word.

In some respects the village we are camped near is rather an interesting one. But in order to tell you about it I must go back a little. You know there are many castes and peoples in India, and each one has its own particular occupation which has descended from father to son for generations. And so there is a caste that lives by stealing. I think formerly these "sausis" had no fixed homes, but wandered about from place to place, and they neither tried to conceal, nor seemed to feel ashamed of, the fact that they were thieves by profession. Of course they were looked down upon and hated by all other castes.

Well, when the British government took possession of this country the proper management of these people was only one of the many problems that confronted it. The matter was settled by the government gathering the wandering tribes into walled villages. Some four or five policemen are in charge of

each of these villages, who are supposed to call the roll three times every night, and each man must be present to answer to his name. I say "supposed," because I suspect the rules are not always very strictly enforced. Still there is not much opportunity left for stealing. Last night, in the middle of the night, when I heard the gong summoning them for roll-call, I shivered at the thought of their having to get up in the cold, though no doubt this is the only way to control them.

The government has given each village a good sized tract of land, and provided the people with wells and oxen; so they have every opportunity of living honestly. I believe at first they were almost ready to starve rather than work, but many of them seem quite industrious now and are making good livings. The chief or leader of all the "sausis" of the Punjab lives in our district and is at present an earnest inquirer.

There are a few Christian men in this village near our camp and all the people hear gladly, We trust that of the seed we are sowing, some may fall on good ground. Sabbath, Dec. 12, has been set apart to be observed throughout all India as a day of prayer for the awakening of this land.

Later:—Since beginning my letter we have moved camp. On Sabbath afternoon we had a pleasant communion at the village near, and in the evening the Christians gathered with us in one of the tents for prayer-meeting. Many and earnest petitions were offered that the church in India may be purified and strengthened, and that she may so let her light so shine that the heathen seeing shall glorify God and turn to him.

Surely He who is more willing to grant than parents are to give good gifts to their children, will not delay in responding to the heart-cries of His people. Yea, Lord, according to the multitude of Thy tender mercies, look on India.

Very sincerely,
MARY E. LOGAN.

Egypt.

AMERICAN MISSION,
MANSOURA, EGYPT,
January 5, 1898.

DEAR MAGAZINE:—As I write the Christmas bells are ringing. We have two Christmas days in this part of the world, Dec. 25th and Jan. 6th. The Coptic church and several other branches of the Eastern Christian church keep Christmas according to the ancient calendar. As the greater number of the pupils in our schools are Copts who observe Jan. 6th as Christmas, and Moslems who do not observe Christmas at all, we have our winter vacation the first week of the new year instead of the last week of the old year.

I have not been having a vacation in my Arabic lessons though. During my lesson today with the sheikh we had quite a discussion on the plurality of wives. He said he was convinced it was not a good thing for a man to have more than one wife at a time unless he were rich enough to have a house for each wife; "for," he said, "they will quarrel." His opinion was that it was the best plan to have only one wife at a time, and then when she became an old story, put her away and take another. That is the plan he puts into action. He is yet a young man, but has had two wives, one dead and the other divorced, and now he is looking around for the third. One day I had a very serious talk with him about his duty of taking back his divorced wife. I said to him, "When you marry off your daughter in a few years, will you be willing to have her treated as you are treating your young wife?"

"No, indeed," he said. "Can you be assured that her husband will not treat her so," I asked. "No, I can not," he said. "It makes my heart ache to think of her future for I love my child." But he went on to say, "O, Sitt Finney, you don't know what kind of a wife I have been unfortunate enough to marry or you would not insist on my taking her back. She lies, won't obey me, beats my child, has a very long tongue, and won't do her work in the house;" which no doubt is all very true, for the girls of even the higher class of Moslems, as well as their mothers before them, have no home training. They know nothing but to gossip and quarrel, and unblushingly discuss subjects generally considered beyond the pale of decent conversation.

I have heard educated Egyptian gentlemen say that Egypt will never make much progress as a nation until the wives and mothers are brought up to a higher plane of womanhood. All over Egypt the cry is for girls' schools. In many places the Copts have opened girls' schools. The government has also established girls' schools in Cairo under the management of efficient lady teachers from England. We feel that the thirty-five schools under the management of the American mission is one of the greatest agencies in the uplifting of Egyptian womanhood, because we make it our chief aim to give them a Christian education; to teach them to read, so that they can read the old old story of Jesus and his love for themselves; train their minds so that they can cast off the fetters of superstition with which ignorance has bound them, and step out on that higher plane which Christianity has made for womanhood; win their hearts for Christ; train their hands that they may fill their spare moments with useful employment rather than with gossip of the idlest and vilest nature. This is what our schools are trying to do. Pray for us that we may accomplish the end.

MINNEHAHA FINNEY.

FOREIGN NEWS BUDGET.

Egypt.

Mrs. John Giffen tells how work is carried on when the gentlemen are all away:

The Presbytery of Egypt is now in session at Koos. which is the first impcrtant town north of Luxor, and all the missionary gentlemen are there attending the meeting. The ladies at the different stations are trying to look after their work in their absence, but it remains to be seen how it will be done. When it was arranged to hold the meeting so far south as Koos it was thought that the railway would be completed as far as Luxor, but alas! it is not, and a part of the way must be by boat, and this cuts off communication so that we have only two mails a week. They will be obliged to stop over another Sabbath in order to get through with the meeting of Association.

One of our missionary ladies gives a glimpse of house-visiting in the towns and villages in Upper Egypt. Speaking of visiting one of the first houses of the town she says, "I think we saw all the women of the house to-day. They were sitting in one of the lower rooms, mourning the death of the mother of the head of the house. The men have all the care of putting the reception rooms in order and in looking after the table, etc. The people think it wonderful to see a European woman at these towns, and in visiting houses we usually have a flock of people after us, children and grown people. The men of the first house we visit go with us to the next, and the number to convey us about increases according to the number of houses we visit, until there are too many to be accommodated in the room used to sit in, and then they scatter, all except the principal ones, who take the care of us. All the people like to be visited, and were we not so pressed for time we would like to stop much longer at each place. Oh! that the workers might be multiplied."

Mrs. J. G. Hunt, of the last missionary party, writes of a little trip to the Fayoum:

As we have been in Egypt only a short time we can write very little concerning the work. The study of the Arabic language consumes most of our attention. We feel so helpless when we meet the natives, as we are unable to talk with them; but with hard work we hope in time to be of use in the Master's work here.

Early in January, Dr. and Mrs. Harvey spent a few days at their old home in the Fayoum, and Mr. Hunt and I had the privilege of going with them. The Fayoum is a wonderfully fertile tract about five hours ride by train from Cairo up the Nile. The level, green fields through which we passed reminded us of our home in western country when everything is greenest in the spring. The homes of the "fellaheen" or farmers are in

small villages scattered here and there. The houses or huts are made of mud bricks and built closely together, reminding one of a huge wasp nest.

Thirty-two years ago, when Dr. and Mrs. Harvey had been in Egypt only four weeks, they went to this district and began work in El Medinet, one of the two large cities of the Fayoum. Four years later they went to Sinoris, the other large city, and it was here we spent Saturday and Sabbath. We stayed in the home of the native pastor, Rev. Shenudah Hanna, a very intelligent and earnest man.

The congregation numbers about one hundred and sixty-five members, and there are prosperous schools for both boys and girls here. Sabbath morning the Lord's Supper was observed, Dr. Harvey preaching the sermon. In the afternoon the congregation gathered in the church, and the pastor read the yearly report of the work. Then the name of each member was read with the amount he had given for church work during the past year, and an opportunity granted him to say what the ensuing year's amount would be. This custom was established years ago by Dr. Harvey, and has been kept up every since. Every member gave something and in almost every case the amount was increased over that of the preceding year. One man gives three hundred piastras a month (about fifteen dollars). The subscription averaged more than four dollars per member, amounting to over $700 in all. Does this not speak well for the spiritual life of a congregation, the majority of whose members are far from being wealthy?

Miss Margaret A. Smith, of Cairo, gives an interesting incident which shows the effect of religious instruction in the school:

A few mornings since, on taking a seat in the third-class compartment of the train, on my way to Fum el Khaleeg, I asked two Moslem women who were present if they would like me to read to them. After reading and explaining a few verses of Scripture, one of them addressed the other, who was a white slave, saying, "I have heard this lady read before. Years ago my daughter was in her school, and when ever she would come home, she would repeat words she had learned there. She would say 'I am the way, the truth and the life,' and 'remember thy Creator in the days of thy youth,' and 'And this is my commandment, that ye love one another as I have loved you.' I was astonished on questioning the woman, to find that it is 12 or 15 years since her daughter was in school, and yet the mother had remembered these verses all that time. The daughter is now married and living in a country village, training a family of children of her own. When I remember that for years this school spoken of has enrolled from 300 to 400 pupils and many of them Mohammedans who are scattered everywhere, I wonder what that great day will reveal of hidden fruits. She also spoke to the other woman of the book I held in my hand as a very wonderful book, so wonderful that even men would stop to listen or to read.

Miss Thompson also writes of work in Cairo:

The prayer meeting for women in Boulac this week was held at the house of a woman who had been specially warned by the priest of the district not to let us into her house. She took a stand, however, for the right of thinking for herself, and their were seventeen women present, several of them her own relatives, and we trust God will open hearts to receive the truth. This priest is so very active these days in looking after his flock that it shows in our meetings. Moslem women sometimes open their houses for meetings and sometimes come to our regular services, but they are not to be depended upon as regular attendants. One of our best Bible women was married in January to our youngest theological student, and no one has yet been found to take her place.

In 1893 the church missionary society appealed to individuals and churches in each community to support "Substitutes for Service" in the foreign field. The result is that there are now no fewer than 323 C. M. S. missionaries, each supported by some wealthy Christian or by a church. It is certainly cheering news that so many people have felt the need of the work in foreign fields, and the personal call to do it, and although unable to go themselves have sent their substitutes. How many more in our own church could be sent out, if there was more of the feeling of personal responsibility for souls. And much more might be done by individuals if all realized their responsibility for the individual souls of those about them.

Mrs. White, of Mansurah, says:

I wish the readers of the MAGAZINE could have looked in on our little missionary society this afternoon. Though they would not have understood what was being said, I think they would have known from the different attitudes which we assumed that we were having a missionary meeting.

We sang psalms and had prayers. The scripture lesson from that beautiful fourteenth chapter of John's gospel was read by the president, one of our Bible women. Papers were read by different members of the society. A Mohammedan girl read an article on the work of the gospel of Christ in India. This was followed by a young Jewess, reading a similiar article about work in China. This made a very deep impression on my mind. Here were two young girls whose home teaching had been against the religion of Christ, standing up in a Christian meeting and reading about the wonderful love of Christ and its effect upon heathen people. The father of the Jewess objected some time ago to his daughter taking a Bible lesson in the school, but when he found she could not be excused he said, 'Never mind, I am not afraid of those Christians turning my daughter against the religion of her fathers. I can very easily counteract all their teachings." He may succeed in keeping his daughter from becoming an avowed Christian, but he can not prevent her from hearing constantly of the Saviour's love as long as he permits her to attend our school and our missionary meetings. At the close of our meeting we took up a collection amounting to $1.25. One girl, whose parents are in the depths of poverty, brought her copper piece to put into the treasury of the Lord.

The subject of our next meeting is to be "Work in Egypt," and we are to have papers on the school, Sabbath-school, evangelistic, harem, book and medical work.

Miss Jessie J. Hogg under date of January 31st, 1898, writes of work at Asyut as follows:

The schools have been closed for a time to give the missionaries a chance to get through the work connected with the close of a statistical and financial year, as well as to overtake arrears of other work that cannot be touched while school is in session. Now the new term has begun and principals, teachers and pupils are "buckling to" with renewed vigor to the steady routine of regular school work. The two schools are full, and almost six hundred were present yesterday at the review of the lesson at the close of Sabbath-school. Dr. Alexander adapts his questions to his audience, let-

ting the deeper questions come on the older boys and the simpler ones, and those that can be answered in concert, come on the girls who are too modest or timid to let their individual voices be heard.

Sabbath morning chapel service was conducted by Rev. Jno. Giffen, of Cairo, who is here on mission business, and I heard from the girls how much they enjoyed his sermon. We had also the treat in the town church of hearing Dr. Watson's voice, as he and Mrs. Watson have reached as far as Asyut in their itineracy through the Nile valley. We always enjoy our own native pastor, Rev. Mr. Moawwad, who gives us interesting and practical sermons, yet there was a special charm in hearing one of our old and experienced missionaries, and his impressive sermon, combined with his earnest manner, drew tears from the eyes of several.

India.

Mrs. D. S. Lytle writes:

In giving a few items of news from Pasrur Station, I must tell you something about our new church building. We are thankful to say that the workmen are now busy at the foundation, and we hope to have a comfortable place to worship in soon. As we have never had a church in Pasrur, our services have been held in a small school-building about thirty feet long and ten feet wide, and a very uncomfortable place it is to hold services in, especially in the hot season. Sometimes the services are held in the open yard, and sometimes in a shed in one side of the yard. I think we will appreciate our new church which has been needed for so long. The money for the new church has been raised by donations and subscriptions. The most of the donations have come from our missionaries, and some from friends in the Homeland. The building will be the property of the mission, and is located just in the edge of the city, near one of the city gates. The cost will probably be about 400 dollars. Our congregation observed the "week of prayer" which has just closed; there was a good attendance of the members, and the meetings were interesting.

We have had no winter rains yet. It is about five months since there has been any rain here.

Mrs. McConnelee give news from Rawal Pindi:

The week of prayer was observed here by preaching services every afternoon. Most of the meetings were well attended, and we feel that the Holy Spirit was with us working in a quiet, but effective way. At one of the meetings a stranger went forward and asked Gaudu Mal, our native pastor, for the prayers of the congregation. We afterwards learned that he is head-master in a school about sixty miles from here. He said, "No missionary sahib ever comes to my village, bnt I have heard a little about the Christian religion, and while I am visiting my brother here I want to learn all I can about it." He attended our meetings quite regularly and had some talks with Rev. Gaudu Mal. We are hoping and praying that he may be brought to see the Light.

A few weeks ago Mr. McConnelee heard of an inquirer who lives in a village about twenty miles from here. Taking our pastor and a worker with him, he started to go to his village, but when they reached the railway station they found the train so full that they had to postpone their going until the next day. On their arrival in the village they saw that they had been led by the divine hand, for had they gone the day before they would not have found the man at home. As it was they found him at the station, so there was no delay. The people of his village are very bigoted Mohammedans, but he had at one time heard a missionary preach a sermon, and he began to see that there was something wrong with his own religion. He told Mr. McConnelee that he had gone to Rawal Pindi one time to ask him about this new religion, but had not found him at home. The man knows very little about the Bible, but is anxious to learn. We ask your prayers for these two men, that they may become followers of the true God.

Miss Kate Corbett and Miss Lawrence write of the girl's boarding school at Sialkot. The former writes:

"I'll weigh the wood for you some day, if you will write for my next week's 'budget,'" said Miss Lawrence to me one evening last week. Weighing wood was the "daily extra" on hands then in the S. B. S., hence the remark. What would an enterprising Yankee think of setting out to weigh 16,000 lbs. of wood on a balance of 80 lbs. at a time, piling it on stick by stick, and then pulling it off the same way and putting aside a stick each time to be counted when the work is finished, so that one may know how many times 80 lbs. has been weighed? I do not weigh the wood myself, but I do keep an eye on the process and count the sticks at the end. Oh for a good set of platform scales that would weigh wholesale. I fear I sigh for the unattainable.

Examinations are coming near, and there is a general flutter of suppressed excitement in our school. Our *own* two girls, Hannah and Isri, are preparing for the government middle school examinations, and they are very busy. I am in the midst of the preparations for the sewing examination; dish towels, veils, jackets, pillow cases, etc., are plenty, and confusion is rife in the mystified brains of the poor girls. Order, however, will come out of confusion, though confusion seems to grow more confused every day; but by the time Miss Frances comes to inspect there will be a peaceful calm, and the jackets, dish-towels, etc., will almost seem to smile from their vantage ground on the sewing table.

I have administered cough mixture by the quart, really and truly, this winter, and calomel and quinine by the wholesale. I do hope we will soon be free from this epidemic of coughs, colds and fevers, but thankful we are that we have had no very serious or prolonged illness. Miss Lawrence is here filling Miss McCahon's place while the latter attends the meeting of the financial committee.

The blessing of our Father has been upon us, and His loving kindness around us all the while.

Miss Lawrence invites the MAGAZINE readers to take a walk with her around the dormitories, kitchen, wash-room, etc., of the Girl's Boarding School. She says:

I came here about two weeks ago to relieve Miss McCahon for a short time in teaching work, and have been seeing some interesting things. This is Saturday, and the girls are engaged in many ways. The first group we come to are sitting on beds in the sunshine and knitting stockings and money bags. Next we see a group of smaller girls looking into the condition of each other's heads; and others are playing what we call jack-stones, only they are using little pebbles to play with. Another lot of little girls are busily preparing some garlic for the next meal, and some near them are studying their lessons. Leaving the dormitory side of the house we will go around to where the kitchen is. There we will see two or three girls drawing water. Enter the room in front, and a dozen girls are sitting on the floor, each with a

large flat earthen vessel about the size of a large dish-pan in front of her, washing away with right good will. The girls are divided into four divisions, and each has certain work to do. One division was rinsing the clothes and hanging them out. Eight girls are baking the bread, others are making the dough into cakes, and others are baking them, and again two others are giving them the finishing touches in the hot coals. Outside the kitchen three girls are preparing the spices that are so necessary for their food, and two are grinding at the mill. Our girls are very busy all the time, and also very good. After being out in district work and seeing much confusion I enjoy the well-systematized work of this school.

Miss Josephine Martin writes from Pasrur:

Just now superstition is making great boasts in our district. At one village, five miles from here, a Hindu cut off a part of his tongue, and the claim was made that the *Devi*, their god, or goddess in this case, would come and heal him. He was shut up and no Christian or Mohammedan allowed to see him. They looked for the goddess to come, and then took a little girl, seven years old from another village, claiming that the goddess had entered her. They claimed that when she stepped on the sands of the river a warm spring started from the ground. She was at the village for two or three days and people thronged there from miles around to worship her. They would tell out to the people her orders to the man who had cut his tongue. Of course he was kept hidden. A man in a large town seven miles from here cut his tongue off, or claimed to do so, and the goddess went there to heal him. Yesterday a man in Pasrur cut a part of his tongue off and now the Hindus are looking for the goddess to come and heal him. They are feeling a little uneasy about him, however, as they are afraid he has been so foolish as to cut off too much. The people will crowd to see and worship a mere child, or whoever they claim that the goddess has entered. Of course it is only a scheme for making money, but still some of the educated Hindus cannot see through the sham. They say that Devi has one hundred and forty tongues to give away.

Will you not make Iudia a matter of special prayer, for it does seem as though God is calling us in a very special way, and we need his guidance at every step.

YOUNG PEOPLE'S DEPARTMENT.

The Lord's Work.

Recitation.

The Lord hath work for little hands,
For they may do His wise commands.
And He marks out for little feet,
A narrow pathway, straight and sweet.
One little face may fill with light
A heart and home as dark as night.
And there are words for little eyes,
To make them earnest, true and wise.
One little voice may lead above,
By singing songs of Jesus' love;
One little heart may be the place
Where God shall manifest his grace.

(ALL JOINING HANDS.)

Our hands, our feet, our eyes shall be
Consecrated, Lord, to Thee.—*Selected.*

Programme for May—Junior Missionary Societies.

Subject.—The Westminister Assembly's Shorter Catechism.

Singing.—Psalm 19:6-7. H. M.

Reading.—Ephesians 4:1-16. Prayer.

Singing.—Psalm 78:3-7., C. M.

1. A simple account of the Westminster Assembly which prepared this Catechism. What influences led to the calling together of this body? Of whom was it composed? Where was it held? What did it accomplish? (This paper would best be presented to the society by some older person in a brief and entertaining manner. Should it be deemed preferable, the various divisions might be assigned to different persons.)

2. Some important questions to be asked by the leader and answered by the members of the society. Questions number 1, 4, 14, 21, 31, 42, 86, 87, 96, 98. Singing.—Psalm 119:32-34.

3. Recitation for a little child. The Ten Commandments in Rhyme.

1. "Thou shalt not have more Gods but Me.
2. Before no idol bow the knee.
3. Take not the name of God in vain,
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that you no murder do.
7. Abstain from words and deeds unclean,
8. Nor steal, though thou art poor and mean.
9. Nor make a willful lie, nor love it.
10. What is thy neighbor's, do not covet."

4. Two brief papers: (a.) A statement of the plan of the Shorter Catechism; (b.) Reasons why the Shorter Catechism should be studied. Prayer.

5. Reading.—The opinions of some noted men with regard to this Catechism. Thomas Carlyle has said, "The older I grow * * * the more comes back to me the first sentence of the Catechism which I learned when a child, and the fuller and deeper its meaning becomes,—'What is the chief end of man? To glorify God, and to enjoy Him forever.'"

Dr. Binnie writes: "Of the numerous excel-

lences that have endeared the Westminster Shorter Catechism to so many churches on both sides the Atlantic, I am disposed to reckon this among the greatest, that it opens with such a solemn announcement of the nobility of human nature. I know no other Catechism that opens so grandly."

Flavel asserted that "among them all, none excels this little Catechism of the Assembly for orthodoxy, fulness and method."

Dr. Hodge in speaking of the answer to the question "What is God?" tells us that it is "probably the best definition ever penned by man."

McFarlan in his preface to Paterson's Catechism on the Shorter Catechism speaks thus: "If I were asked in what book a clear outline of the Christian faith might be found and studied, I would at once say 'In the first thirty-eight questions of the Assembly's Shorter Catechism.' But if I were asked for a practical guide to lead men to Christ and to train them to holiness, I would say 'Begin at the thirty-ninth question, and be guided with those that follow onward to the end.'"

At the beginning of what is known as Vincent's Catechism there is a note to the reader highly commending the Shorter Catechism, and this is signed by forty eminent men, the names of John Owen, Joseph Caryl, Henry Vaughan and James Janeway occurring among the number. Prayer.

Singing.—Psalm 25:3,4, S. M.

OBSERVATIONS AND SUGGESTIONS.

1. Endeavor to arouse an interest in the logical construction and practical use of the Catechism. Call attention to the diploma given by our church to those reciting perfectly this one of our subordinate standards. It would be well to speak of the usefulness of such works as Fisher's Catechism, Paterson's and Brown's—all expository in their nature.

2. We would recommend the following analysis of the plan of the Catechism. It may logically be divided into *three* parts. First, An introduction—Questions 1-3 inclusive. Second, A statement of those things which are to be *believed*—Questions 4-38 inclusive. Third, A statement of things to be *done*—Questions 39-107 inclusive. This third division may be again subdivided into: (a) Duties in general, as set forth in the Decalogue (39-81), and (b) Duties relating directly to the plan of salvation and conducing to our sanctification (82-107.)

3. Catechizing was a prominent method of instruction employed by the early New Testament church. When the Reformation arose, this form of teaching was revived. Several of the leaders in that movement framed Catechisms.

4. So highly did Spurgeon, the great preacher, think of this little conpendium of doctrine and duty that he used it as a text book in the Theological Seminary under his care.

5. It has not been without honor as an agent in the mission fields. David Brainerd, who carried the glad tidings of salvation to some of the North American Indian tribes, admired this book. Dr. Moses D. Hoge tells us that Brainerd "lodged the Shorter Catechism in the minds of these wild men of the woods, knowing that solid piles of doctrines must be driven into the swampy soil of the Indian mind before any firm foundation could be secured for the erection of a permanent superstructure."

6. As literature on this subject I would suggest "The History of the Westminster Assembly," by A. F. Mitchell, D. D.; "Annals of English Presbytery," by Thomas McCrie, D. D.; "Lectures on the Shorter Catechism," by Ashbel Green, D. D.; "Memorial Volume of the Westminster Assembly," published by the direction of the General Assembly of the Southern Presbyterian church.

Xenia, O. MARY H. WILSON.

Temperance Work.

In our missionary work in Egypt there is a good deal done for temperance in an indirect way, by example and talk with the people of different nationalities. Articles are written for our church paper, the temperance Sabbath-school lessons are made as interesting as possible, and twice, the Sabbath-school leaflets have been printed as tracts for distribution, besides having some other tracts printed, translated from the English into Arabic. One Mohammedan railway official sent me word that he wanted quite a number of these tracts to put in envelopes to send or give to his friends. We have also given these to our school children to take home with them, and it is not uncommon at the public examinations in our mission schools to have interesting dialogues which are designed to show the evils of intemperance. We trust these truths may make a lasting impression on these young people.

There has been a temperance society in the Cairo boys' school since 1883, when Dr. Harvey started it, and the attendance at the weekly meeting is very encouraging. There is one also in Miss Smith's school for girls, besides special teaching in the Esbekieh boarding school. Three different temperance societies have been kept up in Arabic in the mission building, at different times, until the circumstances of the founders did not allow their continuance. A scientific temperance primer is now being translated, to be published in Arabic for the use of schools.

In Cairo there is a Woman's Christian Temperance Union, which was organized in January 1891, and, with vacations in the heated season, our ladies have kept up the interest very well, and we hope good has been done. The members include not only our Cairo missionary circle, but also some of the ladies in

other missions, and some of the members of the church society and others.

We have not had time or money to extend our work very much, but we have public entertainments sometimes both in Arabic and English. We are kept in touch with some of the great workers by receiving letters from different countries. There is great need of temperance work in Cairo among nearly every class of people. It would surprise some of our American friends to see the many tables and chairs set out on the streets or sidewalks, with hundreds of people (nearly all men) sitting at them. These men smoke, drink coffee or strong drink, play dominoes or cards, etc. Many of these cafes are open till two o'clock in the morning, and some have bands of music, or more questionable musicians. This seems to be a city given up to the pleasures of sense. Will you not pray for those who are trying to lead a Christian life, and for those who teach others the better way.

ANNA Y. THOMPSON.

EDITORIAL.

Annual Meeting.

DEAR SISTERS:—In this number of our MAGAZINE will appear the program of the next annual meeting of the Women's General Missionary Society.

We desire to know more of the different departments of our church work, that we may be all-round Christians, interested in every department of it. Because we are deeply concerned, as we should be, in our work across the seas, our responsibility in regard to the unsaved in our own land is not therefore lessened. It should be our heart's desire that all shall have the opportunity to hear and live wherever they may be found, for which every child of God is responsible, to a greater or less degree. From the program it may be expected that more light will be thrown on our work in Egypt and India, and also that in our own land—in city and country, among the red men of the West and the negroes of the South. We shall also hear of the work being done, or that should be done, in our own congregations and communities; of the work of those who, day after day, are striving to save the body and soul from death; of the work among the children, and the solemn obligation resting upon parents, to whose care they have been committed, even immortal souls. Let the purpose of each one be to get more light, then give more light; to learn lessons of wisdom concerning the work God has given us to do, and how best to do it.

And now a word to delegates. In referring to to the constitution of the presbyterial missionary society, the second section of the by-laws will be found to read as follows:

"Every delegate must be a member of an auxiliary. As a representative of her presbyterial society she must be able to perform any duty required of her, either by the Women's General Missionary Society, or her Presbyterial; also be willing to meet with congregational societies desiring a report of the convention."

This makes plain to each delegate the obligations resting upon her, both in regard to the Women's General Missionary Society and to her presbyterial. I would like to call attention again to the sending of sample programs to the annual meeting. I trust the collection may be a large one and prove helpful to all those desiring aid along this line.

With the Spirit to direct its proceedings, our meeting together will not be in vain. The Spirit is ours for the asking. Let us beseech that He may come in power and that Christ's name may be glorified.

MRS. J. C. MEEK.
Pres. W. G. M. S.

Programme for May.

STUDY OF THE SHORTER CATECHISM.

Bible Song 183, 1st verse. Prayer.
Read responsively Psalm 146.
Bible Song 185, 1-2 verses
A paper or an address—The Shorter Catechism; viz, Interesting facts that led to its preparation, by whom, when and where prepared, for what purpose, on what founded, and its agency for good in our day.
Bible Song, 98, 1st verse.

For study of contents we suggest brief talks on the following divisions as given by Dr. Hodge.

(1.) Introduction. Questions 1-3.
(2.) What are we to believe? Questions 4-38.
(3.) What duty is required of us? Questions 39-81.
(4.) The law fails because of sin; all men are guilty and helpless. Questions 82-84.
(5.) Means and conditions of salvation. Internal means. Faith and repentance. Questions 85-87. Outward means. The Word, Sacrament and Prayer. Questions 88-107.

The Lord's Prayer in concert.

Reference books: "Shorter Catechism with Analysis and Illustrations;" Rev. Dr. Steel. "Theology of the Shorter Catechism;" A. A. & J. A. Hodge. "History of the Westminster Assembly Divines;" Rev. W. M. Hetherington.

MRS. T. C. ATCHISON.

Suggestions for the Annual Meeting.

Hundreds of the women of the church, senior and junior, are planning and arranging to attend the annual convention in the beautiful city of Cleveland. Planning as to the care and comfort of those left in the home, as to what they shall wear, of the friends they shall meet, and perhaps of the pleasant little side trips made on the way; but how many of us are planning with the same interest and enthusiasm as to how we can be helpful members of the convention, how we can get the greatest good for ourselves, and how carry home the spirit and enthusiasm of the meeting? Should we not give some thought to this, and prepare ourselves to be intelligent members, by carefully reading the annual report of the previous convention, also a "Prosperous Work," which is a resume of the work of the year? Inform ourselves as to how the work of the Women's General Missionary Society is carried on through its Board of Directors; as to the charter and by-laws by which we are governed. (See reports of 94, 95, and 96.)

Study the program. As we are to have so many conferences, everybody will be needed to take some part, and the convention will be more interesting to ourselves and others if participated in by many rather than the few.

One resolution we all need to make: that we will be present in time for devotional exercises. We all need these. True it is very pleasant to loiter in the home and chat with the kind friends who entertain us, or with those we meet in vestibule of the church, or by means of pen or pencil chat with those at home, or walk around a few squares out of our way to see the beautiful city; but let us ask ourselves, Is this just to ourselves, to those who conduct these exercises or to those whom we represent?

Let us determine that whatever part we may take in prayer or speaking we will make ourselves heard. No matter how good our words may be, no one can enter into the spirit or enjoy it unless heard with *ease*. The request of the president that this be a bonnetless and hatless convention will suggest an "At Home" affair, and will be a means to loosen the tongues of the delegates because of less formality and stiffness. Yes, I heartily endorse this suggestion. Only those who have sat for hours straining the neck to catch a glimpse of the speaker can fully appreciate the importance of this suggestion. It seems more important that it should be acted upon where the audience is, almost wholly, composed of the female persuasion, with plumes and feathers and wings and flowers nodding in every direction. Those who were permitted to view the audience at our Indianapolis Institute from the platform know how much *prettier* the ladies looked without hats, to say nothing of the comfort to themselves and others.

These suggestions may seem matters of minor importance compared with the great work in which we are engaged, but they all go to make up a successful, spiritual, interesting convention, and will be a great help to the presiding officer.

Allegheny, Pa. E. J. STEVENSON.

Mrs. R. S. Finley, who had long and acceptably prepared the studies for our societies, found it necessary to give up the work. The Committee knowing that her increased family cares were all that her strength could bear, felt compelled to acquiesce in her decision. Mrs. T. C. Atchison, of Carnegie, Pa., has kindly consented to furnish the studies for a time. This announcement should have appeared last month, but was withheld for want of space.

"January number alone is worth sixty cents. The bright happy faces of so many of our missionaries ought to increase interest in the work we love so well."—Mrs. D. R. JOHNSTON, Aledo, Ill.

FIFTEENTH ANNUAL MEETING

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, MAY 10–12, 1898, CLEVELAND, OHIO.

OFFICERS:—Mrs. J. C. Meek, President; Mrs. Albert Gordon, First Vice President; Mrs. H. C. Swearingen, Second Vice President; Mrs. Mary W. Porter, Sec'y; Miss E. J. Sloan, Treas.

Programme.

TUESDAY.

7.45 p. m.—Devotional Service. "The Good Samaritan," Mrs. Albert Gordon, Cleveland Pres.

President's Annual Address.

Announcements and Reception.

WEDNESDAY.

9:00 a. m.—Devotional Service. "With Your Might," Eccl. 9:11, John 4:27-35; Mrs. H. C. Swearingen, 2nd Vice Pres., Allegheny Pres.

9:15 a. m.—Report of Committee on Credentials. Roll Call. Minutes. Appointment of Committees.

9:35 a. m.—Report of Secretary of W. G. M. S.

9:45 a. m.—Report of Treasurer of W. G. M. S.

9:55 a. m.—Report of Sec'y of Women's Board.

10:05 a. m.—Report of Treas. Women's Board.

10:15 a. m.—Report of Standing Committees.

10:35 a. m.—Season of Prayer, led by Mrs. S. R. McLaughlin, North Western Iowa Pres. Solo. Addresses of Secretaries.

10:45 a. m.—Our Literature; Mrs. J. A. Grier.

10:55 a. m.—The Thank Offering; Mrs. Mary Clokey Porter.

11:05 a. m.—The Church Extension and Parsonage Fund; Mrs. M. M. Patterson.

11:15 a. m.—Business.

12:00 a. m.—Adjournment.

1:45 p. m.—Devotional Service. The World's Need—God's Supply; Mrs. R. C. Finney, Stamford.

2:00 p. m.—Minutes.

2:05 p. m.—Review of the Work in the Foreign Field; Mrs. W. J. Reid, Sec.

2:15 p. m.—News from our Foreign Missionaries—Egypt, India.

2:35 p. m.—Season of Prayer, led by Miss Mary Adda Tate, New York Pres. Duet.

2:45 p. m.—Conference, Medical Missions.

Diseases in Heathen Lands, and Native Remedies and Physicians; Mrs. Martha Jamison, Westmorland Pres.

Doors Opened by Medical Missionaries; Dr. Madge Golden, Mansfield Pres.

Informal Discussion.

3:25 p. m.—Mission Facts and Figures—A map exercise; Mrs. Mary Clokey Porter, Allegheny Pres.

3:45 p. m.—Business. 5:00 p. m.—Adjournment.

7:30 p. m.—Prayer and Song Service, "What Shall I Render Unto the Lord;" Mrs. J. W. Ashton, Argyle Pres.

7:50 p. m.—Conference, Giving Unto the Lord; Mrs. W. C. Hutchison, Presiding, Xenia Pres.

How Much Owest Thou?; Mrs. Victor Kyle, Monmouth Pres.

Reflex Benefit of Giving; Mrs. J. R. Logan, Keokuk Pres.

8:20 p. m.—Thank Offering Service; Miss E. W. Pollock, Lake Pres. Adjournment.

THURSDAY.

9:00 a. m.—Devotional Service. "A Living Christ, Therefore Christ-like Living;" Mrs. Margaret Head, Muskingum Pres.

9:15 a. m.—Roll Call. Minutes. Addresses.

9.25 a. m.—Our Magazine; Committee.

9:35 a. m.—Junior Work; Mrs. N. Wylie Stevenson, Sec.

9:45 a. m.—Conference, Junior Missionary Work.

How to interest the Children; Mrs. E. M. Hill, Allegheny Pres.

How to secure the co-operation of the parents in our Junior Work; Mrs. Jno. B. Garden, Wheeling Pres. Practical Discussion.

10:25 a. m.—Prayer. Quartette.

10:35 a. m.—Report of United Presbyterian Women's Associations.

10:45 a. m.—Reports of Committees on Place of Meeting, Nominations, etc. Election of Officers and Members of Women's Board.

12:00 m.—Adjournment.

1:45 p. m.—Devotional Service. The Home Church, God's Requirements and Assurances, Isa. 54.2, 3; Mrs. M. M. Gibson, San Francisco Pres.

2:00 p. m.—Review of the Work of Home Missions; Mrs. H. C. Campbell, Sec.

2:10 p. m.—Review of the Work of Freedmen's Missions; Dr. C. Jane Vincent, Sec.

2:20 p. m.—Conference, Gospel in the Home Land—"What God Hath Wrought."

City Mission Work; Mrs. M. F. McKirahan, Kansas City Pres.

Rural Mission Work; Mrs. A. N. Porter, Monmouth Pres.

Indian Missions, Mrs. J. A. Morrow, Oregon.

Freedmen's Missions; Miss Margaret Kerr, Henderson, N. C. Discussion.

3:20 p. m.—Season of Prayer, led by Miss Anna Clancey, LaClaire Pres. Solo.

3:30 p. m.—Open Hour—School of Methods, The Local Society.

Its Needs, Mrs. W. F. Johnston, Illinois Central Pres.

It's Possibilities; Mrs. L. M. Cootes, Caledonia Pres.

Methods Found Successful; Mrs. Robert Hutton, Detroit Pres.

Informal Discussion.

4:20 p. m.—Business. 5:00 p. m.—Adjournment.

7:30 p. m.—Devotional Service. "Jehovah Nissi" (The Lord our Banner); Mrs. J. F. Watson, Indiana Pres.

7:45 p. m.—Roll Call. Delegates respond with reason for praise, (Text.)

Report of Committee on Resolutions.

Address, Supreme Devotion to the Cause of Christ; Mrs. R. W. Kidd, Beaver Valley Pres.

Parting Service—Gathered Thoughts. Adjournment.

Important Notice.

All persons, whether delegates or visitors, expecting to attend the Women's General Missionary Society convention, to be held in Cleveland, O, May 10, will please send their names and addresses at once to Mrs. R. C. Findley, 41 Dorchester ave., Cleveland, O.

If it were possible, the ladies of Cleveland would be glad to entertain all who attend the convention, but as this cannot be done, special rates for lodging and breakfast will be secured at a hotel for all visitors who send in their names. Dinner and supper throughout days of convention will be served *free to all* at the church.

All officers, delegates, members of the Women's Board, Magazine committee, life members, missionaries, and persons having a place on the program, will be assigned places of entertainment and be sent notice of same on our receipt of their names.

Visitors having friends in the church whom they expect to visit, will please do so after the convention is over, as our members are pledged to entertain members of convention during its sessions.

MRS. J. T. LOGUE, Chr. Ex. Com.

Junior Conference.

The Junior conference promises to be full of interest. First, because the president has selected one of large and varied experience in Junior work to lead it, (Mrs. E. M. Hill, of Pittsburg); second, because the topics suggested, "How to interest the children," and, "How to secure the co-operation of the parents in the Junior work," are susceptible of wide development. So come full of suggestions and questions. I don't mean this for Junior leaders only, but for mothers and members of W. M. S. Let me whisper it: the Junior leaders write me the greatest discouragement in Junior work is lack of interest on the part of mothers. So come ready to defend yourselves. The Junior Missionary Society is under the care of the senior W. M. S., and every delegate should know what is being done in the Junior society of her congregation and be ready to tell about it if called upon. It has been our custom during the convention to have the Junior workers present meet around the same table and break bread together, and if the surroundings permit, have a short conference. I am sure the executive committee will kindly arrange for this meeting at the lunch hour, Wednesday. So please bear this in mind, Junior workers, and come to the table assigned.

ELLA J. STEVENSON, Jun. Sec'y.

161 *Locust St., Allegheny, Pa.*

"The American Mission in Egypt."

United Presbyterians owe a debt of gratitude to Rev. Andrew Watson, D. D., the author of the exhaustive work above entitled, issued recently from the press of the United Presbyterian Board of Publication, Pittsburgh. It is seldom that a work of this character does not tend towards tedium, in some parts, to the average reader. Exhaustive as Dr. Watson's book is regarding matter and scope, it is not so as regards interest, which grows with its pages and is sustained from the beginning to the end.

It was at the meeting of the General Assembly in May, 1889, that the author was requested, by resolution, "to undertake the preparation of a history of our Egyptian mission." His first impulse, as he states, was to decline, which reflection confirmed, but as the time for the next meeting of the Assembly drew nigh, he was happily dissuaded from this purpose by friends and others specially interested in that great mission field of the church, inherited providentially from that of Syria, through the instrumentality of Dr. Paulding, who proceeded thither from Syria in the interest of his health in the winter of 1851-1853. Responding to the appeals of Dr. Paulding and others, the General Assembly, at its meeting in the spring of 1853, instructed these pioneers "to occupy Cairo at their earliest possible convenience," and authorized the sending out of additional missionaries. Rev. Thomas McCague and wife, both natives of Ohio, were the first sent. Mr. McCague was given his choice of the two missions—Syria, where missionaries were already at work, as has been stated, or Egypt, and he promptly responded in favor of the latter, where they landed at Alexander, November 10, 1854. Proceeding in

a few days to Cairo, Mr. and Mrs. McCague were the sole representatives of the church in the land of the Pharoahs, until the arrival of Rev. James Barnett, from the Syrian mission, December 5, some three weeks thereafter.

Dr. and Mrs. Watson left Philadelphia for Egypt September 27, 1861, and reached Alexandria November 27. In anticipation of their arrival, a redistribution of forces had been made, which assigned the Doctor to Alexandria instead of Cairo, with Dr. and Mrs. John Hogg, and Miss McKown, and the remainder to Cairo, consisting of Dr. Gulian Lansing and family, Dr. S. C. Ewing and wife and Misses Dales and Hart.

Since that time more than 37 years have elapsed, and of the progress of the work during that long period, of its vicissitudes and providences, of its discouragements and hopes, Dr. Watson tells from personal experience, and from the experience of those who went before him from the beginning, with whom he was intimately associated. Thus the work has a unity that is rare in the narration of events covering so wide a space of time, and there is infused into its every page a vitality such as could proceed only from a heart thoroughly devoted to the work and deeply affected by its many wonderful incidents, often pathetic and always enlisting the interest of the reader. The story of this mission never halts or becomes wearisome by excess of detail, and though Dr. Watson disclaims all literary merits, intentional at least, readers will judge otherwise after they have been borne by its limpid flow to the end.

Orders may be sent to the United Presbyterian Board of Publication, 53 Ninth-st., Pittsburgh, Pa.

Miss Mary V. Byars, one of the most faithful laborers ever sent out by Knoxville College, died Jan. 25. She had taught eight years, having entered upon her work in Athens soon after her graduation. Mr. Cook often spoke of her as always there and one who could be relied on both in school and church work. She accompanied the Choral Glee Club last summer, and many will remember her, and be surprised, as her nearest friends are, that she gradually and yet rapidly became weak, and realized that her work was done. She died at her home in Abingdon, Va. Her father wrote only four days before: "She is the last child I have, and was the hope and joy of my old age."

Elnathan Hall, Knoxville College is nearly completed.

REPORTS, ETC.

March Report of Women's Board.

The regular monthly meeting, held March 1st, was devoted mainly to the conference on foreign salaries—held between the representatives of the Foreign Board and the entire membership of the Women's Board, the Foreign Board being represented by Rev. M. G. Kyle D. D. and Rev. Mr. Cleland. After prolonged discussion of the subject, the committees adjourned without reaching any definite decision.

The railroad secretary, Miss E. D. Brown, reported that the Central Passenger Association had granted reduced fares to Cleveland on account of the annual convention of W. G. M. S. to be held May 10–12. The Church Extension secretary made a short report.

An adjourned meeting to be held March 18. MARY W. PORTER, Sec'y.

Treasurer's Report.

Receipts for the month of January, 1898.

[When not otherwise specified the money is from the Presbytery named.]

Foreign.—Westmoreland, 20, and for Egypt, 10; Hoopeston, Junior M. Soc., 2; Illinois Central, 10; Clinton, Mass., 20; Lake, 9; Wheeling, 25; Miss E. McMichael, Adamsville, 1; Oregon, 4; Butler, 19; Muskingum, 2.50; Sidney, 68; Mansfield, 4.33; Le Claire, 14; Steubenville, 20; Chicago, 22; Welda Mission Band, 5, Los Angeles, 9; Indiana Northern, 8; Philadelphia, 25; College Springs, 8.

Foreign Specials.—For Miss McKown memorial Argyle, 2; Monmouth, 2. Mansfield, 2; Mrs. Jas. Archer. 1; Garnett, 2; For famine sufferers, India, Mrs. R. H. Reed, 3; Cedar Rapids, 5; Steubenville, 7; for pupil Sialkot, Wheeling, 25; Muskingum, 12.50; Xenia, 25; Bible reader India, by 1st San Francisco E. E. Soc., 20; Ryegate Y. P. S. C. E. 12.50; 1st New Wilmington, 37.50; 4th Allegheny. W. M. and Benevolent, 100; Jhelum church, India, Mansfield, 6.57; Ralph E. Carson, Mission Band, Shaion special to Egypt, 5; Mrs. Emma Burchfield, McElvain memorial, pupil Asyut, 50; 1st Allegheny L. F. M. S. for tuition in P. M. I. Egypt, 75; 4th Allegheny Y. L. A. S., for boy in Asyut College, 5.

Foreign Salaries.—Dr. S. E. Johnson. Westmoreland, 153; Miss Fannie Martin, Conemaugh O. Y. P. C. U., 159; Miss Smith, Garnett. 37.45.

Kansas City, 57; Miss C. E. Wilson, Keokuk, 117.50; Miss Thompson, 1st Ohio, 62.50; Muskingum, 84.50; Miss Campbell, Monmouth, 25; Miss Ella Gordon, Cedar Rapids, 62; Le Claire Prairie, Y. W. M. S., 20; Miss Young, College Springs, 7; Miss Spencer, Butler, 59; Mercer, 42.50; Miss Corbett, Conemaugh, 100; Miss Lawrence, by Mrs. J. L. Ewing, 20; Miss M. R. Martin, Mansfield, 88.57; Miss Buchanan, Monongahela, 55; Miss Sallie E. Dickey, Xenia, 270.

Medical Work.—Monongahela, 20.

Memorial bed in Jhelum Hospital India.—Mrs. S. E. Johnson in memory of her mother.

Home and Salaries.—Westmoreland, 67; Hoopeston Junior M. S., 2; Clinton, Mass., 20; Lake, 15; Garnett, 12.50; Argyle, 10; Mrs. R. H. Reed, 3; 1st Ohio, 2.50; Wheeling, 30; San Francisco, 8; Monmouth, 5; 33rd St. Cong Pittsburgh, to reduce loan, 130; Miss E. McMichael, 1; Butler, 13; Muskingum, 46; Sidney, 34; Mansfield, 5; Le Claire, 4; Steubenville, 25; Chicago, 22; Mercer, 10; Kansas City, 5; Los Angeles, 5; Ryegate, 20; Garnett, 3; Xenia, 23; Allegheny, 50.

Warm Springs Indians.—Lake, 5; Mrs. R. H. Reed, 5; Mercer, 2; Welda Miss. B., 5; Allegh., 20.

Freedmen's Salaries, etc.—Westmoreland, 33; Illinois Central, 17.02; Jacksonville, Sabbath School, for Priarie Bluff, 5; Garnett, 10; 1st Ohio, 14; Wheeling, 6; Monmouth, Ninth Ave Juniors, for Prairie Bluff, 3.50; Miss E. McMichael, 1; Oregon, 3; Butler, 5; New Concord Juniors, for Henderson, 3; Muskingum, 25; Sidney, 5; Le Claire, 5; Steubenville, for Camden, 10; Mercer, 29; Welda, Mission Band, 5; Los Angeles, 6; Monongahela, 80; Xenia, 20, and for Knoxville, 11, and Miller's Ferry, 15; Allegheny, 38, also pupil Knoxville Col. 30, Elnathan Hall, Knoxville, 10; Col. Spgs, 6.85.

Freedmen's Alabama Farm.—Westmoreland Juniors, 8; Hoopeston Junior M. S., 2.50; Greenville Juniors, 10; College Springs Juniors, 8; 1st Washington, Ia. Junior C. U., 8; Elvira Junior M. S., 5; Crawfordsville C. U., 8; Rev. E. H. Thompson, 8; Xenia Juniors, 10.

Little Girls' Home, Tenn.—4th Allegheny Y. L. A. Soc., 25.

Church Extension and Parsonage.—Westmoreland, 5; Spokane, 1st payment 5th note, 82.40; 1st Ohio, 4; Wheeling, 1; Colorado Springs, on note, 55.60; Alliance, third payment on 2nd note, 25; Ewing, Neb., 1st payment 1st note, 20.44; Oakland, Cal., 1st payment 3rd note, 60 40; Detroit, on note, 130; Mercer, 5; Newton, Kan., on note, 27.25; Xenia, 5; Denver Boulevard Cong., 1st payment 3rd note, 66.60; 1st Monmouth, for San Diego, 20.

Board of Education.—Mercer, 5; Muskingum, for Muskingum College, 5.

Ministerial Relief.—Westmoreland, 5; 1st Ohio, 9; Wheeling, 3; San Francisco, 3; Conemaugh, 16; Steubenville, 15; Mercer, 5; Los Angeles, 3; Xenia, 35; Allegheny, 12.

Orphan's Home, Allegheny.—Welda Mission Band, 5; Mrs. R. H. Boyd, 1.

Life Membership W. G. M. Soc.—Miss Sallie McDowell, 25.

Pittsburg Syrian Mission.—Monongahela, 58.

Contingent Fund.—Int. from investments, 118.20.

Reduction of Investments.—2550.00.

E. J. SLOAN, Treas.

Receipts for the month of February 1898.

Foreign.—Garnett, 3; Greensboro, Vt., 5; Princeton, 5; Pawnee, 15; Cleveland, for Egypt, 8; Des Moines, 3; Wheeling, 20; Frankfort, for India, 10; Butler, 7; Westmoreland, 10; Allegheny, 5.

Foreign Special.—Allegheny, for boy Asyut College, 25; For Miss McKown memorial, Philadelphia, 2; Des Moines, 2; Arkansas Valley, 4.25; Mt Jackson, Onward and Upward Band, Cairo School, 8.

Foreign Salaries.—Miss Fannie Martin, Conemaugh O. Y. P. C. U., 41; Miss Josephine L. White, Beaver Valley, 250; Miss Spencer, Princeton Y. P. S. C. E., 45; Butler, 13; Miss C. E. Wilson, Des Moines, 75; Miss Mary A. Lawrence, Arkansas Valley, 50; Colorado, 42 50; Miss Embleton, Thyne Institute W. M. Soc., 5; Miss Buchanan, Monongahela, 55; Miss Young, College Springs, 6.

Medical Work.—Monongahela, 20.

Child's Bed, Jhelum Hospital, India—Monong. 5.

Home and Salaries.—Garnett, 2; 3rd Allegheny, for 5th Ward Mission, 45; Donaldson L. M. S., 5; Pawnee, 5; Concordia, 20; 6th Chicago, 18; Cleveland, 7; Des Moines, 29; Rock Island, 25; Wheeling, 28; Arkansas Valley, 14.70; Lake, 15; Frankfort, 4 50; Colorado, 10; Waterford Juniors, 2; Butler, 8; Westmoreland, 24; Monongahela, 90; College Springs, 8; Allegheny, 74.

Warm Springs Indians.—Concordia, 5; Westmoreland, 9; Princeton, 5.50.

Freedmen's Salaries.—Greensboro, 5; Pawnee, 7; Rock Island, 9.50; Wheeling, 10; Los Angeles, 17.70; Frankfort, 16; Colorado, 10; Butler, 30; Westmoreland, 24; Monongahela, 20; Allegheny, 30; Tarkio, Y. W. M. S., 5.

Freedmen's Alabama Farm.—Allegheny Juniors, 16; West Philadelphia Juniors, 8; 3rd Washington Juniors, 8; Des Moines Jun., 12; Waterford Jun., 8.

Church Extension and Parsonage—Columbus, Neill ave., on note, 89.10; Boyden, last payment 4th note, 24; Mt. Washington, Pittsburgh, Pa., 2nd payment 3rd note, 50; Goldfield, Iowa, 1st payment note 2, 33.30; Portland, Grand ave., last payment 4th note, 53; Pawnee, 5; Coulterville, Ill., 2nd payment 2nd note, 26 50; Spokane, 2nd payment 5th note, 82.40; 1st Baltimore, to Fairhill Mission Philadelphia, 20; Arkansas Valley, 4; Findlay, O., rent of parsonage, 26; Colorado Springs L. M. S., for parsonage interest, 6.25; Butler, 4; Monongahela, 25, and for Spokane, 10.

Ministerial Relief.—Westmoreland, 10.

Orphan's Home, Allegheny, Pa.—Waterford Little Light Bearers, 5.

Pittsburgh, Syrian Mission.—Monongahela, 58.

Contingent Fund.—Westmoreland, 5; Interest from investments, 237.50.

Investments reduced.—200. E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock 234 East 9th Street, Erie, Pa.]

A JUNIOR QUESTION.

In reply to the question, "What would be the best thing to do with members who persist in misbehaving?" I would answer that the only effectual remedy I have found, the one which is most lasting, is to fill the children's minds with a sense of awe and reverence. I would open the meeting with a moment of silent prayer; then explain to them, in low and reverent tone, that we are in God's presence; that he is so holy even the angels dare not look upon him, but veil their faces in his presence. After that read a portion of the 104th Psalm, or some other portion of Scripture which describes God's power. I have found this, accompanied by prayer, to be very helpful. Dividing the society in several divisions, and naming each division after a flower, using a corner for the thistles, is a very practical way of disposing of the ill-behaved. Not many like to be called thistles.

MRS. J. C. CALHOUN.

QUES.—How can we best interest girls from fifteen to twenty in missionary work?

ANS.—There is nothing that will interest so much in anything as information concerning it. We cannot be much interested in that of which we know but little. Emerson has said, "There is no knowledge that is not power." Our interest in mission work is in proportion to what we know about it. A house where there is plenty of missionary literature, the MAGAZINE, lives of missionaries, the church papers, etc., where the parents

show their interest by judiciously calling the attention of their children to these, will usually send out members from the home interested in the mission work of the church. Parents have much more responsibility in this than they are likely to think.

One interest would surely be awakened if our missionary societies would make it their constant aim to have every family, so far as possible, supplied with the church papers, the Missionary Magazine, and anything else that will give information along this line; and we might occasionally take up the life of a missionary who has been successful in the work, giving all an opportunity to read concerning this missionary, and, in some way, all a chance of telling their impressions of his life and his work.

Also if we would, some times or frequently, take an imaginary trip to some field, finding its location, telling about its people, their needs, when and how Christian work began in this field, what has been the success, their willingness to learn, the condition of their women and children, etc. As information is gained, the interest would certainly increase.

It is good also to have correspondence with some of the laborers in mission fields, which will bring direct word from headquarters.

MRS. E. M. WILLIAMSON.

QUES.—In what way is credit to be given to auxiliary societies for money sent by our Presbyterial treasurers to the treasurer of the women's Board, (See page 68, minutes of the W. G. M S. for 1897.)

ANS.—Presbyterial treasurers should record the amount of money received, the name of society contributing, and the purpose for which it was contributed, in her cash book. From this data she should draw a statement to be printed for distribution at the annual meeting of their Presbyterial society. If so desired, this may be included in the report sent to our MAGAZINE for publication.

E. J. S.

Mrs. Eliza J. McPherson.

A tribute of love from the Board of Directors of the Women's General Missionary of the United Presbyterian church to the memory of Mrs. Eliza J. McPherson, whom, in his wise and loving providence, God called to her eternal home, Jan. 12:

In her death the church, missionary societies and suffering humanity have lost a loving, faithful, sympathizing friend, one of whom it can be said, "Blessed are the dead, which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours and their works do follow them."

She was one of those Christians who asked herself the question, "What would Jesus do?" and, under the guidance of her Heavenly Father, walked closely in the footsteps of Him who was meek and lowly in heart.

To the sisters and brother so sorely bereaved, and other loving relatives, we can only say, "He doeth all things well," knowing that He alone can give comfort to sorrowing hearts. "Surely he hath borne our griefs and carried our sorrows."

From United Presbyterian Women's Association:

How frequently we are reminded that "this is not our abiding place," "that here we have no continuing city."

When friend after friend departs, the question arises, "Who has not lost a friend?" These thoughts will find a lodgement in the hearts of a large circle who are bereft in the death of our friend and fellow-laborer Mrs. E. J. McPherson, who fell asleep in the loving arms of her living, loving Saviour, "whose she was and whom she served."

It would be impossible to measure the influences for good that have gone out from this quiet, unostentatious, devoted life.

She occupied from time to time positions of honor and trust in missionary and benevolent enterprises.

She was the first President of the Board of Directors of the Women's General Missionary Society of the United Presbyterian church, and in the early spring, before leaving for California, she resigned the position of Secretary of Literature on the same board, also her position on the Board of Directors of the United Presbyterian Women's Association, and at the same time severed her connection with the Humane Society of Pittsburgh and Allegheny, of which she had been a most interested and efficient member. She performed the duties pertaining to all these offices with rare modesty and fidelity, shirking nothing, but only deprecating the prominence thrust upon her.

We will miss her in our assemblies; but what of the family circle of which she was a loved member, and the sorrowing sisters who had not the privilege of ministering to her in her last hours? We would commend them all to the dear elder brother who comforted the sorrowing family in Bethany, in the assurance of a glorious resurrection, that they may say, "Not as I will, but as Thou wilt."

We, her associates, will remember her lovely Christian character, her loyalty and fidelity, emulating her example that we may be more like her as she was like Christ.

COM.

Mrs. Rachel V. Murdoch.

The United Presbyterian Women's Association tenders this tribute of love and esteem to the memory of Rachel V. Murdoch, wife of H. J. Murdoch, Sr., who after a short and sudden illness, fell peacefully asleep in Jesus Jan. 31, 1898.

By this removal our association suffers the loss of one of its earliest friends. During its infancy she took an active part in establishing the work in which it is engaged, and as time passed and the work grew more extensive, she still displayed her interest by taking part and lending her aid to make successful whatever design was being carried out.

She was an honored life-member for many years, and in her quiet and retiring way she rendered faithful and profitable service.

We cheerfully testify to the integrity of her Christian character. She feared God and conscientiously attended to discharging the duties of her station, acquiring a merited and durable reputation.

Her whole life and conversation was characterized by modesty, prudence, benevolence and Christian charity, the fruits of one whose "life was hid with Christ in God."

The poor and needy, and all who were in distress found in her a sympathizing friend and an ever-ready and capable helper.

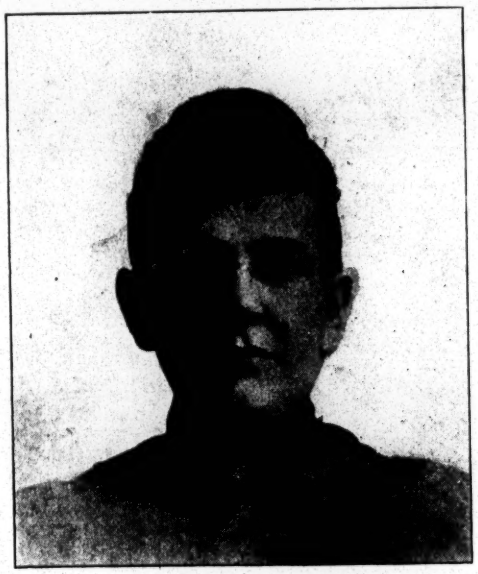
In the social world she was noted for her cheerful and liberal hospitality.

She will be sadly missed in every sphere in which she moved. In the church where she worshiped nearly half her lifetime, and in the missionary society of which she was the honored president, there is deep sorrow.

Mrs. Murdoch was the happy mother of a large and interesting family of children which, with the exception of two who died in infancy, she was spared to rear to honored manhood and womanhood. Truly, "Her children arise up—and call her blessed; her husband also, and he praiseth her."

We will not attempt to speak of the bitter affliction experienced in the family circle. Only Jesus can lift the heavy pall of sorrow hanging over it; and we commend all her loved ones to Him who has tasted of every bitter cup by the way; who only can pity like a father and comfort like a mother, and whose promise is, "Your sorrow shall be turned into joy."

COM.



E. J. McPherson

Yours sincere friend
Ella B Kyle